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# THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

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## *Why I Listen to Preachers*

By JAMES B. FARRAR

I RUN a general store in a mountain village of four hundred folks. Mine is not what you would call a big business, neither is it the smallest of its kind. I enjoy a fairly large cash business and feel that I am helping one hundred and seventy-two families through the depression by stretching their credit limits when necessary. I live comfortably though not richly. My store and sizeable apartment above are vapor heated by a basement oil burner. A good radio brings in choice programs though the nearest city of one hundred thousand population is a hundred miles away. Six good magazines arrive at regular intervals. I have gradually accumulated a library of some twelve hundred volumes of ancient and modern works. I believe "works" is the right word since I read no fiction though very fond of humor. But then work can be akin to fun.

Last week one of the salesmen who make their regular calls at the store happened to notice Francis J. McConnell's "The Christ-like God" on my office desk.

He said, "I didn't know you were interested in that type of literature. Do you find anything in that sort of reading to help you in your business?"

Not particularly liking the half-muffled snicker in his remark I replied perhaps a little more bluntly than I should,

"Yes, there are times when such books help me considerably. They help to raise the average estimate of the human as such and enable me to approach my problems in a victorious rather than a semi-defeated frame of mind. Woodchucks are content to get enough to eat and a place to sleep. Since I feel that I am a little more than a woodchuck I find that I can run my business, make a physical living and have a little time and energy left over to ponder the questions: 'What is it all about? Why is there a world? *Why Am I Here?* Whither Am I Bound? Who Started Me Off? and What Is He Like?'"

"I DON'T bother my head with such thoughts," asserted the salesman. "They lead nowhere and they drive me nuts. I'm interested in making money and I stick to my knitting."

"I, too, have a profound respect for money," said I. "Money represents sacrifice—the sacrifice of thought, will power and creative energy. I must respect that which represents sacrifice. It represents the sacrifice or giving up of other things for the gaining of it. I have to respect that which represents so much sacrifice and which at the same time represents so much power. On the other hand I don't think it should be the sole object of one's affections. It is

not worth the sacrifice which some people make for it. I believe there are those who sacrifice courtesy, consideration and conscience for it. They give up pleasure, leisure and culture for it. I don't think that *living* can be summed up in such a one rut existence. Perhaps it is because I entertain such thoughts as these that I enjoy reading the writings of such men as Bishop James H. McConnell, S. Parkes Cadman, Rabbi Stephen S. Wise and Burriss Jenkins."

"I can see part of what you're driving at," said Blustering Bill, the salesman, "but these fellows don't know anything more about the unknowable than you or I or the alley cat so why bother to review their mental effervescences. I suppose you also attend church and listen to these High School, Bible School trained preachers hereabouts."

"YES, Sir," I admitted guiltily, "I not only read what the 'big boys' have to say but I also go and hear what these small town preachers have to say, and I'll tell you why. But first a word about the writers like Jenkins, Cadman and the rest. Many people speak of book reading with a sneer. Yet these same people think that their poorly arranged talk is worth listening to for hours at a time or until you jerk your buttonhole away from their thumbs. A book writer is like these folks in that he thinks that he has something worth while to say, something which should arrest the attention and grip the interest of others. So on a given subject he goes to work and painstakingly sets down what he thinks. He doesn't write haphazardly setting his thoughts down hit or miss fashion. He thinks them out carefully, weighing each argument so as not to be too wordy for his reader who can shake his buttonhole grip at any minute by laying the book down. He also knows that while the spoken word may vanish like tracks on water or smoke on air that the printed words lasts for generations. He sets down his most carefully

wrought out thoughts in the most gentlemanly manner. That's why almost any book which has passed a reputable publisher's test is more profitable than most any conversation.

"Let the ordinary man with a poor opinion of books yet who thinks himself a pretty clear sensible thinker write his thoughts out and then start peddling them to publishers. Men who buy ideas to put in books and sell them again to others are quite wary as to what they invest in.

"THEY know from hard bought experience that thoughts have to be quite a bit better than ordinary or men won't invest their money in them when they get between the lids of a book. To listen to illy thought out conversation costs only time. When folks put cash into a thought investment they expect more than they could get just for leaning over the back fence—if any. Publishers know this. That's why books by reputable houses are a safe bet for one's time. I feel that if a cautious, money conscious publisher found the ideas of sufficient worth to invest his capital in printing them then I can probably learn more therefrom about someone's experiences than I could running around gossiping with the neighbors."

"Well," grunted my salesman friend, "perhaps there *is* more to the *book* business than I thought but still I wonder why do you take time to listen to the small town preachers?"

"Partly for the same reason that I like these little magazines which review the best articles of the month. There are many good books coming out from time to time which I cannot read. Many of these the preacher reads. While he may only quote from them occasionally he does absorb the thoughts they contain. He has time to glean from the great harvests of thought and when listening to him I have an opportunity to digest the cream of the crop."



"But," interrupted Bill, "I thought preachers had to spend a lot of time calling on the sick and discouraged?"

"They do," I agreed, "and that thought leads me in a moment to the greatest reason why I listen to preachers. But for the moment I want to present another idea. I have for a number of years noted the ways of salesmen with a prospect. I have also observed and pondered the spirit and methods of barter and trade in a general way all my life. However salesmanship has not in late years been my specialty, hence you probably know far more about selling and handling the moods of men during a sale than I.

"**B**Y THE same token I realize that while many were thinking about wireless and radio in a general way fifteen years ago those who specialized on the subject got so they thought more clearly than the rest of us. They came to know through trial and error which thoughts would stand up under attack and which would not while the average person welcomed most any thoughts he had on the subject as being good, simply because they were his thoughts. Moreover those who specialized on the radio idea got to the point where their minds became so sensitive on the subject that they were keener than the average in receiving those inspirations or hunches which come to every specialist as bolts out of the blue, from the universal realm of thought. I listen to preachers because they specialize on spiritual thinking and should also get these 'hunches' in their line and be able to help me in my understanding of life."

"That doesn't sound exactly reasonable," averred Bill, "If it were true that what preachers say comes direct from the realm of thought like an inspiration or hunch, then why do they differ so and why do we have so many different warring sects?"

"That seems to be a fair enough question on first thought," I agreed, "but the answer

to it isn't so very hard. There are many different types of radio today. A hundred or more companies blare forth the uniqueness of their special features. In some minor details they are different, but the underlying principles are the same. The same is true of automobiles, sewing machines and many other inventions. They are alike in general principles showing that their several inventors tuned in on about the same wavelength of thought in bringing them into physical manifestation.

"**T**HEY differ in less essential points according to the sensitiveness and ability of the inventor. Preachers are much like inventors. All hold certain basic principles in common. Some are in advance of those others who maintain that all truth has been revealed. The ultra-conservatives are in similar position to the man who resigned from the patent office in the middle of the last century because all worthwhile inventions possible to bring out had been patented. Moreover the details in which preachers differ often makes truth more adaptable to different types of humans with differing heritage and environment."

"You speak of life, Jim, when that's one thing I claim preachers don't know much about. They don't know life as you know it Jim Farrar and as I know it. Take your own experience. In your earlier days you put in four years with other craftsmen learning the printer's trade. Next you took up sign painting. This brought you through your travels into contact with business people and painters in nearly every state in the union. I've heard say that you once were the Dean of a night school for adults with University professors on your faculty. From that you took an executive position with a large concern. You have seen life in the raw and hardboiled. You know life in its finished relationships and in its finicky aspects. You've been beaten down into the dirt and you have struggled again to your

*(Continued on page 534)*

# *“How Long Is a Month?”*

By THE REV. NELSON C. MUNSON

**H**OW long is a month? The question is not asked in the spirit of facetiousness. It is not a figure of speech. It is not an entrée into the discussion of the proposed uniform month of twenty-eight days. It is a question that has unique appeal to the ministry, for this is the only profession that lacks a unanimous opinion as to what constitutes a month.

Soon ministers will be vitally concerned with their vacation period. Many of them have an understanding with their churches that they are to have a month's vacation, but just how long that month will be, no sane man would dare indicate.

Let us look at the calendar for 1933. Next to the calendar place a minister who is to have the month of July for his vacation. July first comes on Saturday. Our first impression is that the minister will be on the job through June 30. If that is your idea, you don't know ministers.

What happens?

Brother “A” decides to preach two hastily prepared sermons on June 25, and start out immediately on Monday morning for the scene of his vacation. It matters not that there are five more days in June or that his vacation is for the month of July. A sympathetic deacon will assume charge of the prayer meeting for that week, and the month of July will have five days added to it—for the minister, only and alone. It will be this same Brother “A”, doubtless, who will discover that July 31 comes on Monday. Surely, there is no need to be back on the job until August 6, the first Sunday of the new month, he will reason. The same kind deacon will take the extra prayer meeting, and the month of July will have been increased by another five days. July or August are good months for a vacation—they always have thirty-one days. But the up-to-date, wide-awake min-

ister can generally perform the miracle of adding from five to ten days to the month.

**B**ROTHER “B” is the wise fellow who knows that more often than not July and August alternate in having five Sundays. He is the type that continually informs everybody that he emphasizes his pulpit ministry. With “reverse English” he does this by always taking the month that has five Sundays. He trusts that nobody but the Pulpit Committee will notice what he is doing.

It appears to the writer that whether a minister is paid weekly or monthly, that if he has a month's vacation, that period should be determined by the calendar's statement of the month in question. There should be no quibbling. Often the minister has to appeal to his laymen to be “big.” Let him practice what he preaches.

The clerk and the bookkeeper get a two weeks' vacation. That means only one thing—fourteen days. The only alteration in this conception of two weeks in the business world would be a Saturday half holiday, or, rarely, a legal holiday immediately preceding or following the allotted time. The average worker has no sick-leave that can be accumulated for a longer vacation. Only the minister, from the peculiar nature of his professional duties, is subject to the temptation of making a month mean anything from thirty-one to forty-one days. I am not jealous of those of my brother ministers who so juggle the calendar. Sometimes I wonder, though, how they get away with it.

**B**UT I do know this. That if a minister is entitled to a month's vacation by verbal or written agreement with his church, that if the first of the month comes on Saturday and the last of the month



comes on Monday, he has no moral or ethical right to absent himself from the scene of his labors before the first or after the thirty-first of the month in question. That last prayer meeting in the month of June is as much his obligation as the one in Holy Week. "I hate to start my fall work with a prayer meeting," may be a sincere statement, but it does not justify absence from the first prayer meeting of the new month.

Then there is Brother "C." He is downright dishonest. He takes his vacation a week at a time. One week in June, one in August, one in September, one in November for the "big game" of his Alma Mater. Did I say "one week"? But I mean thirteen days in each period, for this brother leaves on Monday and returns a week from the following Saturday. Deliberately he divides his vacation in this way. He boasts to relatives and friends that he thereby gets away with eight prayer meetings instead of four, and is proud of the fact that he has practically an eight week vacation. How does he get that way? Where can he find any possible justification for such actions?

We must not forget Brother "D." He is at least a middle-aged man, and has been able to add to his personal possessions by the purchase of a summer home on the shores of some lake within a few hours drive from his church. From Easter to the first fall of snow, he informs his church that he will do his studying at his summer home. From Monday to Saturday, with the exception of the prayer meeting hour, he lives at his summer home. It is not often that this residence has a telephone. Death, sickness and trouble will visit his flock, but they will not be able to obtain the advice of their pastor in an hour of need without added discomfort. Having obtained all this, he will not hesitate in taking the five-Sunday month for his vacation.

**B**ROTHER "E" takes his regular vacation with more or less good grace,

his love for conventions is his failing. He can smell out a convention from the county W. C. T. U. to the World Sunday School Association. It is *his duty* to be there. It allows two sermons that do not require much effort in preparation—one tells why he must go, the other reports that he did. If he can not find a convention, he must visit his former church, or look up a college chum or other friend somewhere in the state. He thinks nothing of taking two or three days a week for all this extra-curricular program. It makes his month's vacation anything from sixty to ninety days.

Only within a church could a discussion of what constitutes a month take place. I have heard a church discuss this question for half an hour at its annual meeting. It was, to say the least, disgusting. If all their former pastors and all ministers that they had individually known had been reasonably fair in the use of their time, this particular church of which I speak, nor any other, would have felt that such a problem needed defining.

Ere long you ministers will be trotting away on your vacations. In these days of financial strain for everybody you should play fair with your church in this matter. How long is a month? Honestly, *you* know, your church knows—there is only one thing to do.

Many ministers may feel that the financial condition of their church will not warrant the added burden of summer supplies. Local conditions will determine his attitude. I am not suggesting that ministers do not take vacations this year. If they feel that they have honestly earned one, if they or the church can, without going into debt, take care of the extra expense, the ministry should take its vacation. But, this year of all years, when men's nerves are on edge, let us, as members of a sacred calling, be honest in answering the question—

How Long is a Month?

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## EDITORIAL

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### *Legal Tender*

It was a ten-dollar bill. Some few years back he would have been forgiven for having picked it up, determined its denomination and pocketed it to go his way unmindful of the find. Today things are different and ten-dollar bills have assumed a new import in the fields in which the daily steps of most of us move. Today the more or less humble ten of some years ago, brings new hope, new life, new joy, new determination. To find one or even to secure one by methods of lesser chance, marks the recipient as one of the few chosen people.

But this money was actually found and, with bills and due obligations mounting, the finding gave cause for his high elation, which you and I can both pardon. He took the bill to the corner grocery store and paid it on his account, happy to feel a bit more secure about the availability of foodstuffs for the family for a few more days at least.

The grocer turned the bill over to the creamery from which he got his supply of bottled milk. The creamer paid it to one of the farmers from whom he bought milk. The farmer took it to the man from whom he had purchased his tractor. The tractor agent gave a sigh of relief as he turned it over to the insurance agent who in turn took it to the department store to be applied on his overdue account and on the following Saturday the same ten dollar bill, by way of salary, was paid to a clerk in the men's ready to wear.

As the clerk took it from his pay envelope he suddenly stopped and looked long and hard at the piece of paper. It was the same bill he had found some weeks back. There could be no mistaking that fact. There could not be two bills with that same unusually shaped and tinted stain upon it. He was correct in his conclusion. This *was* the ten dollar bill he had found not long since.

He smiled as he turned it over to the bank cashier for deposit on his account. The cashier looked at it, turned it over, examined the reverse side, tore a tiny corner, examined the ragged edge and smilingly returned the bill. It was counterfeit, trash, worthless.

Well, suppose it was worthless imitation, how worthless was it? Suppose the maker of that counterfeit bill was the one who lost it. He was out nothing. Between the time that the clerk found it and later received it in his pay it had been gladly accepted and credited to seven accounts, just as effectively and actually as though it had been pure gold. The clerk, in event he could not convince his employer that it was counterfeit would appear to be the man who lost, for it was left in his hands. Yet he had already paid his grocer with the selfsame bill and received a credit of ten dollars.

What is this stuff called money, anyway? Why should we seek it above all else? Why should we sell our very souls for it? After all, lacking faith in the giver no legal tender is of any more value, possibly not as much as the counterfeit ten.



On the other hand faith in fellowman opens the way. On each transaction in which the ten dollars figured, faith was the foundation, faith in the bill, faith in the man who tendered it.

If "the greatest of these is charity" the next greatest is faith. What the nations and peoples of the earth need more than aught else today and that which must precede the happiness we seek, is *faith*, faith in God, faith in fellowman, faith in self.



---

### *Not Always to the Swift*

"There they are," Dewey exclaimed. Bill dropped his glasses into his pocket. The boredom of the long, three-day cruising of the Llano on the vain lookout for Antelope, was forgotten. There was the sudden pur of the engine and the old Willys stepped out suddenly for the far edge of the Llano, where the plain curled up to meet the down trek of the barren ridge.

There, through the glasses, were revealed the alert forms of nine fleet-footed Antelope. Long, long before they were distinct to the unaided eye, they spread out, single file and started for places of which we wot not.

Along with their holding the laurels for being the most swift of all animals on the two continents, they also possess a strong leaning toward curiosity which is often their undoing. Knowing this peculiar proclivity of the beast, the driver of the car sped along over the rock-studded terrain, in a wide arc cutting a circle inside of the circling animals. I shall never understand how the larger rocks were avoided on that hectic run.

As the circle of Antelope drew in toward us, three more of them jumped up from where they lay among the sage and desert grasses, and joined the single file of speeding critters. It was a thrilling picture. I glanced down at the speedometer which registered 45 miles an hour. Bill, on the running board, indicated to his brother at the wheel, with a slight motion of the hand, more speed. The speedometer jumped to forty-eight and hovered momentarily as my eye again sought out the speeding Antelope, which, by this time had drawn near, in their attempt to cross ahead of us.

What beauties they were. Never was there sweeter motion, smoother grace. As I watched, eleven beauties, roused by the pounding hoofs, jumped up and fell in behind the dozen already in flight. We slowly drew nearer. Our speed increased to a bit over fifty miles an hour. The rough floor of the Llano over which we flew, by some miraculous hand, was rolled smooth as a boulevard. The thrill of the run levelled all bumps.

Pushing slowly but constantly toward the proud buck who led the long line of animals, we drew in toward their line until I was almost shocked at the seeming unfairness of the chase. We were so close to the beauties that one could easily see the smooth ripple of the muscles which sent them along. With heads high and ears extended, they watched us as they drove forward. Their bodies didn't seem to move, only their feet and legs worked and with what grace and power! We finally came abreast of the big-horned fellow who led the procession. Slowly we

pulled nearer their line. The speedometer hand fluttered around fifty. This was to be nothing more than inhuman slaughter.

"Ready with your guns," the driver shouted and, shouting, brought the car to a skidding stop in a cloud of desert dust. There was a scramble of hunters to get out of the car. There was the sound of sliding breech. In a trice the air was full of lead from five guns, but in that trice, from the time the order, "Ready with your guns" was given, until the guns began to bark, at fifty and better miles an hour the Antelope were travelling between seventy-five and a hundred feet a second, and were well on their way to safety.

Never was there a more thrilling drive nor a more thrilling picture. I shall never forget that scene of the two dozen graceful beasts, spread out in single file, running with no apparent effort, better than fifty miles an hour! For me that memory excels any possible trophy of such a chase, by way of head or horns and as we lumbered back to our little camp, over the boulders which had somehow returned to their normal size and interference, I concluded that such a hunt was very much as most other enterprises. To him who is equipped and that efficiently, to him who can stand the strain, to him who seeks his end in spite of the roughness of the way, to him and to him only goes the prized trophy of the chase.

*Qm*

---

### ***From Them That Hath***

Among those many less attractive results of such times as have been afflicting a visionless people, succumbing in the whirlpool of avidity and selfishness, an occasional bit of delightful insight into exceptional character comes to light to give us hope.

Within the week the Associated Press ran a short account of a little bent and withered woman out west whose mail-order radio and weekly paper brought to her time-harried mind the immediate and pressing need of her native land for a release of hoarded gold.

Seven little discs of the metal she had kept in her little china teapot, over against that possible day of shower. It was her all of things monetary. Yet the call was to every citizen and for every piece of gold.

Into the far corner of the upper shelf of her cupboard her wrinkled hand felt and feeling closed upon the broken handled teapot. From it she took the seventy dollars in gold. Drawing her heavy shawl about her shoulders and over her whitened locks she made forth into a youthful blizzard raging outside.

Her face was calm as she struggled through the growing drifts and made her way to the bared window of the cashier's cage in the little town bank. Fishing with half numbed fingers in the bottom of her knit bag she located the little paper covered package of gold, withdrew it, pushed it under the grating of the cashier's window and said, "I reckoned that is needed more by our President than I need it," and turned to the door, her duty having been done.

The cashier called after her, but the slamming of the door and the howling wind outside killed his voice. He dashed, bareheaded into the storm after her and brought her back to tell her that as she had given so was she to receive and while



her comprehension was slow it dawned that what she had contemplated as a gift had been, as a matter of fact, but an exchange and for the seven pieces of gold she now had seven pieces of national currency.

The time will come, if slowly, when we will take Him at His word. Give and it shall be given unto thee. We look to Washington to cure our ills. Washington has ills of its own. The cure, like charity, must begin at home.

*J. M. D.*



## *Methods of Church Work*

### **MAY, 1933**

The activities scheduled for the month of May require well organized endeavour on the part of all organizations connected with the church, but particularly of every member. The distress caused by economic conditions has drawn many people to the Church, and they yearn to be active in making their revived faith a reality. Many of them bring to their church work all of the bottled-up energy which in former years was given to industry. The wise and understanding pastor will seek to uncover the talents possessed by these men, women, and children, and will direct their use in the up-building of the Kingdom. Where physical labour is required, workers rush to avail themselves of the opportunity of using their energies, and the privilege should not be denied. In some communities men are chosen from the ranks of the inactive to deliver invitations to attend church, or to make personal calls in the name of the church. They are supplied with letters or cards from the church, and are backed up with newspaper co-operation supplied by the church. Others are organized into groups to refurbish or renovate the church buildings and the church grounds. There will be many hundreds of churches this year with beautifully planted grounds which will serve as a constant reminder to the community of the unselfish devotion of men to their best ideals. Any nursery will be glad to donate the plants and shrubs required to plant the church grounds, if approached in the right spirit, and if an announcement is made in the church paper giving recognition of the gift. In some instances, the nursery supplies a dignified sign bearing the name of the

nursery which is displayed for a time after the planting. Window boxes are being made in many instances by men who are capable of making them. Caring for the plants and flowers will be looked upon as a privilege by many.

Women of the churches are responding heartily to the call for special work, in as much as other members of the families are pinch-hitting for them in keeping the house work up to schedule. Altering clothing donated by the community is a continuous program in many communities, because the relief organizations are unable to cope with the need. Church kitchens are busy from week to week in an effort to nourish those who are unable to supply their own needs. The special activity connected with the program of caring for the victims of the depression leads many churches to plan special programs of worship of social nature in which all may have a part. This plan may be utilized for a Mother's Day program, for a Vacation Bible School Rally, for a Memorial Day program, or the all-church Sunday School picnic.

Pastors cannot organize each individual program, and should appoint committees among the laymen who are capable of doing the work if permitted to do so.

### **MOTHER'S DAY PROGRAM**

One enterprising pastor in a southern village adapted the plan of Percy Atkins of Winfield, Kansas, published in the September issue of *THE EXPOSITOR*, 1931, page 1172. Rev. Atkins secured the co-operation of a local photographer in making photographs of young children for use in making slides for Children's Day. The photo-

graphs were supplied free to the church and the photographer secured enough orders from parents of the children to repay him for his labour and materials. The southern pastor secured the co-operation of young people in the church to induce mothers to visit the local photographer for a sitting. The photographer mailed the proofs to the church where the young people gathered to make selections for photographs. At the time the proofs were returned to the photographer, orders accompanied them. The copies supplied to the church were dull-finish, black and white, for use in making slides to be shown on Mother's Day. A composite was made by pasting cut-outs of all the prints on one large back-ground, and framing. The slides were delicately tinted, and used in an evening musical service on Mother's Day. The church was appropriately decorated, with a seat of honor for the oldest living mother in the congregation, a seat of honor for the mother of the greatest number of children in the family, a seat of honor for the mothers of Sunday School children with perfect attendance, a seat of honor for grandmothers, etc. Slides made from photographs of these honor guests were shown again at an interval later in the program. Every mother was given a rose to wear during the service.

One commendable feature of the plan, in addition to many others, was that the men of the church gathered together gifts of food, clothing, and money, which was dedicated to the service of the Lord at this special service, and distributed to needy members of the community directly after the service. Families chosen to receive the gifts of food and clothes, etc., were requested to be at the service and take the gifts home with them.

### VACATION BIBLE SCHOOLS

This is the time to rally to the cause of Christ in teaching the children the principles of Christian fellowship and Christian duty. The Daily Vacation Bible School affords the opportunity for teaching many, many children who never appear in the regularly organized Sunday School. There are plenty of workers to be had this year, there are thousands who recognize the absence of religious and moral teaching as being responsible for the chaos in which we have been wallowing during the past four years. The disregard for the welfare of others, the greed for greater profits to squander on useless luxuries, the lack of understanding of the duty of stewardship of other people's money, the salving of conscience when men in high places have appropriated that which had been placed in their keeping, all of these have brought the nations of the world down to a level of general distress, and we can emerge only by sweeping these corruptions and misguided conceptions from our lives. We have the ability to start anew, and build on a sure foundation, if we seek the grace of God for courage to undertake a new day in His service. There are many excellent helps published by the various denominational publishing

houses, and by other church printers. You can secure plans for organization for nominal sums, and if you do not have any money to spend on text material, you have your Sunday School staff with its equipment at hand. It will be a simple matter to have training classes for a few weeks in advance of the beginning of the Vacation School. There are outlines to be had for the asking.

Mix your programs of serious training with periods of recreation. Thus you will keep the mind alert, and the heart glad. Christianity is a joyous way of life, and a part of our duty at this time is to cheer the hearts of the discouraged.

### REMEMBRANCE DAY

A touching custom of planting trees on the church grounds in memory of those members who have departed this life during the year is becoming widely used. Each tree has a small cement slab placed at the root bearing the name of the departed in whose memory the tree was planted. There is always a special service at the time of the planting and dedication. Some churches select only evergreens for this purpose to symbolize the continuation of life in another sphere. Others choose hardy trees of any variety desired by the family. In some instances a favorite species of the departed is chosen.

### MEMORIAL DAY

See the section in this issue headed "Religious Drama and Pageantry." If you desire other programs, address your request to the Wolverton Printing Company; Goodenough and Woglom Company; The Stockton Press; Meigs Publishing Company, or write THE EXPOSITOR for addresses. When you write to an advertiser for special programs, say frankly that THE EXPOSITOR has suggested that you write, and you will receive prompt and courteous attention.

### BACCALAUREATE ADDRESSES

Many schools are closing early this year, due to lack of funds to continue programs of study, and preachers who are invited to address the young people who are presumably entering upon a career of service to the community should use the opportunity to impress upon the young people the absolute need for adherence to the principles of the teachings of Christ. Make your message as of TODAY. TODAY is the time to apply to life the teachings of Christ regarding stewardship, morals, duty to the community, the nation, and humanity. TODAY is the time to teach our coming generation the need for grace to work toward Everlasting Life. TODAY is the time to display before those who are just beginning to think of "PROFITS" how futile it is to spend a glorious life in gathering baubles for personal gratification, as against the opportunity offered by Christ



to "Follow in His Steps." Do not miss the opportunity to show the average young man and woman the duty of Christ-like aggressiveness in getting the "crookedness" of today erased from our daily programs. It is the duty of every follower of Christ to assist in driving the money-changers and the thieves from the temples of business and justice and public administration. Sitting by like sheep and accepting the condition will not help to make things better for the individual in the years to come; eating from the hands of those who would strangle the cause of justice and righteousness will avail nothing in the interest of the common man whom God created in His likeness and to His Everlasting Glory. You have in the person of President Roosevelt, a leader who is fearless and courageous in the cause of justice to the common man. Let us stand by him and back him up. You may not have voted for him, but that makes no difference now. Support his efforts to work justice in behalf of those millions who are distressed beyond comprehension.

### ***For the Bulletin Board***

Some crave for the airs and graces of life; others, for its plain realities.

There are thousands of humans who are victims of conditions over which they have no control.

Prayer is the connecting link between this life and that which is soon to be.

Faith is the virtue by which we pass from the seen to the unseen.

We are made perfect through suffering and giving.

We face the tasks of the morrow with hope only as we recognize God's will.

Faith and prayer are our only hope for victory. The Universe as revealed by modern science and invention is past all human understanding.

There are fundamental human needs that are common to all.

Some come to ultimate wisdom, and see God as the comprehensive good.

There are difficulties about the use of force in solving any problem.

Some think poling the popular vote signifies the approval of all.

High standards require long periods of preparation.

Many seek popular approval only to find it vaporizing in hours of distress.

Great persons usually start out with modest endowments.

Have you ever read and contemplated Tolstoy's "The First Distiller."

The Christian life looks impossible until it is lived.

The world is ever the object of God's redeeming love.

The great teacher knows what to omit.

The world's standard of values is the peculiar peril of our time.

Even a black hen can lay a white egg.

## ***Church Building***

Dear Expositor:

The recent strong storm broke the plastered walls of our church which now must be repaired. Can you give any information as to the best replacement and yet the most economical? Is it advisable to use wall-board?

Rev. John F. Ferion.

*Answer*

Your letter fails to note if the broken plaster is on a masonry wall, or on lath over wood studs.

You will find it as cheap to plaster over masonry, over wood lath, or over rock lath, as to install any of the so-called wall boards.

Wall boards are not intended to be cheaper, but more convenient when dirt is to be avoided at any cost, and when the cost of installation need not be considered or included as part of the cost.

Certainly, in a church, plaster provides a more permanent appearance, is more fire and sound resisting, and more acceptable in every way.

HERMAN W. MAURER,  
Church Architect.

### **Church Building and Church Equipment**

The work of Church Building, Church remodeling, and the installation of new equipment is going on in all parts of the country, in spite of the deflated condition of the economic world. We are told that many people are paying their pledges to the churches at the present time, who did not pay in times of affluence.

Readers of THE EXPOSITOR have requested us to send prices and information on 1,075 items to be used during the spring, summer, and fall of this year in building or remodeling Churches, Sunday School buildings, or parsonages. These requests have come during the past three months, dating back to the middle of January, 1933, and have been forwarded to manufacturers of the desired equipment or supplies.

### **IOWA**

Rev. J. Gerlt, Avoca, Iowa, writes that his congregation plans to complete a church building program this summer or fall that will cost approximately \$150,000.00. The auditorium is to seat 900. Among the items of building and construction material he names, on which he desires quotations and description, he lists equipment for kitchen and dining room service, stained glass windows, pipe organ, motion picture equipment, gymnasium equipment, statues and art work, and chimes.

### **MINNESOTA**

Rev. Harvey C. Seebach, Excelsior, Minnesota, has requested information on items for the construction of a modest building to seat 200 worshippers. He desires, among other things, a bulletin board, stereopticon and slides, heating plant, chancel furniture, kitchen and dining room service, and carpeting.

**WISCONSIN**

Rev. Robert Ahrens, Emerald, Wisconsin, desires information about building materials for a parsonage.

**ILLINOIS**

Rev. B. D. Willets, Prairie City, Illinois, plans a remodelling program for the late summer or fall, and desires partitions, heating plant, hymn books.

**MARYLAND**

Rev. John E. Holt, Riderwood, Maryland, desires information on building equipment for the construction of a building of modest proportions to seat 200 worshippers. Among other items, he wants an organ, hymn books, piano.

**TEXAS**

Rev. Harvey Sarles, Port Arthur, Texas, desires information on a lighted bulletin board, motion picture equipment, and a pipe organ.

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## *Music for Choir and Organ—May*

**Prelude**

|                          |               |
|--------------------------|---------------|
| Hymn of the Nuns.....    | Lefebvre-Wely |
| Festal Prelude in F..... | Lemaigre      |
| Elevation .....          | Guillmant     |
| Meditation .....         | Bubeck        |
| Melody .....             | Heins         |
| Communion .....          | Baulkes       |
| Angelus .....            | Massenet      |
| Mother Machree .....     | Olcott-Ball   |
| Early Morn .....         | Bartlett      |

**Anthem**

|                                       |         |
|---------------------------------------|---------|
| Mother, My Dear.....                  | Rehorne |
| O Mother of My Heart .....            | Davis   |
| There Will Be No Night There .....    | Wood    |
| More Love to Thee .....               | Speaks  |
| How Great Is Thy Goodness .....       | Adams   |
| If Ye Love Me .....                   | Simper  |
| Rejoice in the Lord .....             | Bridge  |
| Send Out Thy Light .....              | Gounod  |
| Dear Lord and Father of Mankind ..... | Hosmer  |
| Peace I Leave With You .....          | Button  |

**Offertory**

|                                   |       |
|-----------------------------------|-------|
| The Voice in the Wilderness ..... | Scott |
|-----------------------------------|-------|

|                               |              |
|-------------------------------|--------------|
| Pastorale .....               | Becker       |
| Mother Mine .....             | Hosmer       |
| A Dream .....                 | Lynn         |
| Two Angels .....              | Whiting      |
| An Evening Benediction .....  | Diggle       |
| The Answer .....              | Wolstenholme |
| Slavonic Cradle Song .....    | Neruda       |
| Far O'er the Hills .....      | Bryninger    |
| Even Song .....               | Cadman       |
| Wedding Bells .....           | Faulkes      |
| Fear Ye Not, Oh, Israel ..... | Spicker      |

**Postlude**

|   |             |
|---|-------------|
| Scherzo in D Minor .....                | Federlein   |
| The Son of God Goes Forth to War .....  | Whiting     |
| Marche Pontificale .....                | Lemmens     |
| Cortege Nuptial .....                   | Moore       |
| Minuet Gothique.....                    | Boellman    |
| On Our Way Rejoicing .....              | Hymn        |
| March Moderne .....                     | Lemare      |
| Peon Triumphale .....                   | Lacey       |
| Marche de Fete .....                    | Becker      |
| Marche Celebre, From "First Suite"..... | Lachner     |
| Cornelius March.....                    | Mendelssohn |
| Festive March.....                      | Blackmore   |

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## *The Town and Country Church*

Although only one quarter of our families in the United States are farm families, nearly half of our 125,000,000 people live under essentially rural conditions, according to Kenyon L. Butterfield, author of a recent book published by the Cokesbury Press. The volume is entitled, "Christian Enterprise Among Rural People."

Dr. Butterfield has had experience as president of three American Colleges, he served on the Roosevelt Country Life Commission, and the Wilson Commission of Rural Credits. He was acting chairman in Europe of the American Commission of Agricultural Credits and Co-operation; he served as member of the China Educational Commission, and as visiting professor to South Africa for the Carnegie Corporation. He was for ten

years president of the American Country Life Association. He knows the distress and needs of the "Rural Billion" throughout the world, and sets forth a program of rehabilitation, appealing to the church to make the cause of the great underprivileged rural masses its own.

Dr. Butterfield says, "The tides of human affairs bear us increasingly cityward, and the disposition of our present age to glorify profits and to solidify the privileges that result from the power with which profits endow their beneficiaries is fostered in the city where profits are greatest. This far the Protestant Christian Church has been relatively impotent in restraining or modifying these attitudes. It has not succeeded either in preserving the former leadership of the country church, or in



possessing the villages of so-called missionary lands for domination by the Christian way of life. The church too has neglected the countryside."

The volume contains chapters on the following:

1. The Rural Billion.
2. Religion and Reconstruction.
3. The American Town and Country Church.
4. The Rural Community Parish.
5. East and West Together.
6. The Church in Command.

The volume carries a white-hot challenge to every minister. Dr. Butterfield knows the problems of the Rural Billion; he does not gloss over the shortcomings of the church and its leaders in its failure to meet the needs of the individual. The moderate price of \$1.50 makes the book available to every preacher who is interested in meeting the challenge of TODAY in its bearing on the coming decade.

## The Average Pastor and the Modern Program

By THE REV. CHARLES ARTHUR BOYD

A statistical glimpse at a few Sunday Schools in a limited section of Northern New York offers some facts on which to base a few hints as to the opportunities of the average pastor.

In this limited section, largely rural, about forty miles long by ten miles wide, there are twenty-two Sunday Schools of one denomination, seven of another, three of a third and two of a fourth. The statistics of three of these denominations show that the average attending membership for the thirty-one schools is seventy-nine. If the three schools in the one large town of the region are excluded, the attending membership of the remaining thirty-one schools averages only fifty-five, and the average attendance only twenty-seven!

Certain obvious disadvantages will occur to the average pastor at once:

### *Absence of Enthusiasm.*

While large numbers are not essential to enthusiasm, they certainly do have much to do with it. And especially if the meeting-place is adapted for a larger number, there is apt to be a depressing atmosphere surrounding the "faithful few."

### *Limited Leadership.*

When schools are so small it usually happens that there is a lack of wide choice for officers and teachers.

### *Lack of Equipment.*

Limited funds in the small school usually make it difficult if not impossible to provide the class rooms, blackboards, maps and reference books which are essential to the best teaching work.

### *Lack of Worship Atmosphere.*

Just why it should be difficult to create the

warm, spiritual atmosphere essential for true worship with a small group may be hard to explain, but most pastors will probably agree that it is true.

These are just a few of the many disadvantages of the small church school.

On the other hand, there are some real advantages.

### *Personal Contacts Possible.*

In the church school with an attendance of seventy-five or less, it ought to be possible and easy for the pastor to know every boy and girl, man and woman in the school. He should know them well enough to call all the boys and girls and young people by their first names, to know their interests and their hobbies, their school grades and progress, and, therefore, to be able to sense their spiritual moods.

### *Individual Training of Leaders Practicable.*

As the teacher of the teachers the pastor in the small school will be able to carry on a degree of individual training of his workers which is impracticable in the large school. Knowing the members of the classes, the limitations of the teachers, he is in a position to give that sort of training courses which are most effective, even though they are not formal and do not lead to a Certificate.

### *The Pastor's Cooperation Is Expected in All Programs.*

In the small school the pastor will, naturally, be a member of the Educational Committee, he will be consulted by the Young People, he will be actively concerned in the programs of both week-day and Vacation Schools. Thus he will be able to stamp the impress of his personality and the value of his training on all the work of the church.

### *As the Expected Leader of Worship*

the average pastor will, in the small school, have an even better opportunity for guiding and making effective the services of worship than he would have in the large school.

## Summary

To sum up the whole situation, we may conclude that to the average pastor the work of Religious Education in the local church offers a real opportunity, a challenging chance to advance the Kingdom of Christ through

### *1. Acquaintance.*

He knows his folks; he may utilize that intimate knowledge of boys and girls, and young people to make full use of native interests, hobbies and activities to help in character building.

Better than anyone else in the church he knows, or should know, the Modern Program of Religious Education, especially that portion of it included in the Week-day and Vacation Church Schools.

He will know, too, the modern materials available, and so be able to recommend to the workers that material which best fits each one.

2. *Adaptation.*

One of the most serious difficulties with the Modern Program of Religious Education is its elaborateness. So much of it has been prepared by specialists that the average busy worker in the average church (especially the small one) is lost in the mazes of its complexity. There is urgent need in most churches for an "Adapter" who shall be competent to take the material handed down by denominational and inter-denominational headquarters and make it over to fit the local situation. Who, in the average church, is better qualified to do this than the average pastor? Obviously, it will require much time, thought and study, but it will prove a most rewarding process.

3. *Real Leadership.*

The manifold opportunities of this Program offer to the average pastor a challenge for real leadership which is both stimulating and challenging. By training, by experience and by the trend of interests the average pastor is the best qualified person in the average church to undertake the leadership of this Modern Program. Such leadership implies much study—that he may know the Program intimately; continual alertness for specialized developments; and real ability. But it is a glorious opportunity and a rewarding investment.

## HOW DOES YOUR CHURCH COMPARE WITH THE FIGURES PRESENTED IN THIS STUDY?

By Dr. F. A. Agar

### *New York State Baptist Convention*

- I. A study covering 10 years, 1922-32, as reported in the *Annuals of the Convention.*

900 New York churches report more members received by letter and otherwise than are dismissed by letter and otherwise.

92,862 received by letter, experience, and restoration in 10 years.

80,731 dismissed by letter and dropped in 10 years.

- (1) 12,131 *more* received than dismissed.

73,648 received by baptism in 10 years.  
24,062 lost by death in 10 years.

- (2) 49,586 *more* received than dismissed.

Yet in those 10 years Baptist membership went down  
from 199,652 in 1922  
to 195,492 in 1932

- (3) or 4,160 *loss*  
so that somehow there are (4) 65,877\*

to be accounted for as lost to membership in our local churches in New York State.

- \* (4) is the total of (1), (2), and (3) above. Why do our churches constantly report *more received* than dismissed, yet *less members are now reported*?

- II. Look at this again from another angle, a study of three years:

In the last *three* years, 1929-1932

12,582 were received by letter

16,129 were received by experience, restoration

20,542 were received by baptism

- (1) 49,253 were received in three years

During those same three years the losses reported are:

10,570 by letter

12,482 by otherwise

7,409 by death

- (2) 30,461 total loss

Yet in those three years the record says that instead of showing an increase of (3) 18,792 there was a loss reported of 14,554, so that there are

14,554 This figure is obtained when 1932 membership is compared with 1929

and 18,792 This is the result when losses (2) are deducted from (1) gains

33,346

to be accounted for in three short years. So the last three years show worse conditions than the previous seven years. Is this poor bookkeeping? Is it faulty records? Or, is it because the churches are ashamed to report the truth about their losses due to lack of care?

- III. There is a lack of care evident:

1. There is an average of only one deacon or deaconess to every 45 church members and six unrelated Baptists—51 people.

2. There is a pastor for each 246 church members and 31 unrelated or stray Baptists or 277 people.

3. Only 12% of local church officers receive any training for their duties.

4. Constantly more people are lost from church membership than are being added, this in spite of figures reported by church.

5. *Steadily* attendance upon the worship life of the local church is lessening.

6. Attendance upon Bible schools is decreasing.



7. Organizations in the local church have been steadily increasing and rapidly the whole has suffered from the unrelated activities of the many parts.

8. The pastors have not been able to lead their people out of these conditions.

#### IV. Problems are really opportunities:

1. The problem of short pastorates. Upon whom does the blame rest?
2. The problem of non-resident members. Less than 3% of the '18% so listed are of any value to the Kingdom or church.
3. The problem of the non-participating part of the church—43% are in this class.

4. The problem of the untrained lay leaders.
5. The problem of the non-worshipping and irregular-attending member.
6. The problem of the lost army of people who joined the church and faded away, with no Christian love for them expressed by the church.
7. The problem of training new church members.

Shall the minister alone face these problems?  
Shall the lay leaders be charged with these tasks?  
Often preacher and lay leaders blame each other for what happens.

Let's stop blaming anyone and together start to change conditions.

## Religious Drama and Pageantry

### THE ROAD TO SERVICE

*(This program is suggested as a Mother's Day service, and is based on an address by A. E. Gaunt, on the text which is given below.)*

"For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45.

*(The scene is an ordinary living room, with reading lamps, books and magazines about. Two girls are seated, one with a jig-saw puzzle, the other with a book from which she reads.)*

FIRST GIRL: "Listen, Jane, to this paragraph from Margaret Pedlar's new book, 'The Guarded Halo'."

SECOND GIRL: "I'm busy, Peggy. Tell me first what the book is about. You generally pick dull books."

FIRST GIRL: "O, this book is about life and how we can get the most out of it. It is really interesting, and starts out with a bang. Shirley is a girl in the story, and as she is going out on an errand, she overhears voices in a room, and this is a question asked by one speaker, 'I wonder whether we make life, or are we letting it make us? Drifting like straws on a stream, is that what's the matter with life nowadays?' Of course, Shirley would have to listen for the answer, and here it is, 'Chiefly, I think, we want to eat our cake and have it too. We're not ready to give up anything for anybody, and most of us want something—if not everything—for nothing.' You know, its funny, but Dad said only last night that it is the spirit of selfishness that is responsible for the suffering and misery around us today."

SECOND GIRL: "My Dad says that too, but then that is his business, and he never did know how to make money, and Bob, my brother, says it is just sour grapes. Mother stopped the row by reminding Dad that two of the twelve Apostles asked Christ for the chief places when he would gain his

kingdom, and we must look for the same proportion now because people are no less selfish now."

FIRST GIRL: "That's right, Jane. I have not thought of that for a long time, and I have forgotten what He said to them. I think it was something about the two who wanted to sit one on His right and the other the left, having to do everything He did before the crown was earned. I remember thinking about the game, *Follow Me*, in which all who play the game must do as the leader. I remember too that the rest were jealous of James and John, just like today's politicians who have to be promised a place before they will support a candidate and then all the rest try to juggle until each one gets what he is after."

SECOND GIRL: "Yes, I know, but you should have heard Mother's recital of service to Bob in answer to that last night. She even got the Bible and read this sentence, '*So shall it not be among you; whosoever will be great among you shall be your minister; whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.*' You see, I can still recite it, because that was one of the verses I had to commit to get a jig-saw puzzle for a prize last fall. I never thought of it as real words until I saw Mother's face last night. She really meant every word of it. Of course, it sounds like the Old Testament, but you know how Mother is."

FIRST GIRL: "I bet Bob thought that was funny, particularly when he is spending all his time trying to get the presidency of the re-organized bank for Jim Castle. All Jim Castle ever did was to see the bank made money for him and the stockholders. At least, Dad says so, and he thinks if he was not true to his trust when he had the chance, he should not have a place like that in the new bank."

SECOND GIRL: "I'll remind you that it is not

necessary to go over the records of the bank to find people who are not true to their trust. How about the quarreling in the church, and the Church Treasurer taking the money given to the church?"

FIRST GIRL: "I grant that, but he did not understand what the preacher said in his sermons, nor what he read in the Bible. He just read it or heard it, and it did not mean anything to him. He should have seen your mother's face as you described it a minute ago when the meaning of the words dawned upon you. We rarely think of what the service of Christ really means. The secret lies in being able to forget yourself in what you want to do for others. Then it does not require such a noble character, from our own point of view. Our preacher told a story yesterday morning about a book by John Abbyforde, called 'The Flaw.' A man in the story had been head workmaster for years, and he died. One of the workmen came to the home, where the son of the master answered the door. This what the workman said, 'I just had to come, lad. I could scarce believe it when I read it in t'paper. He'll leave a bigger hole in t'world nor he'll take up in t'ground. There aren't many of 'em left nowadays. It's nubbot shoddy i' moast o' t'workshops, and t'old maister were dead agen that sort o' wark. There'll noabody miss him more nor me. I've been wi' him through gooid times and rough 'uns, and I never knew him do a dirty trick in my life. A rare gooid boss he were and no mistak.' 'Thanks, Nat. That's a better epitaph than empty words chiselled on a cold tombstone,' said Martin, the son. 'Aye, if a man doesn't play the game straight and true it'll tak more nor a fine tombstoan to square t'deal, I reckon,' said Nat."

SECOND GIRL: "I suppose we could make this same old grouchy world a different world, if we just would. But, Oh, why worry so much about it? My mother wrote me a letter last year on my birthday. I still have it, and I know I should read it oftener."

FIRST GIRL: "Why don't you get it now and read it to me? I'd love to hear it, Jane, because I miss my Mother so much. If you will get it, I will play and sing for you. I'll get the music out while you are getting it." (*Starts for a stack of music, humming.*)

SECOND GIRL: (*Exits, to be gone short time. Returns with letter, and seats self while first girl sings "When you and I were Young, Maggy."*) (If girl cannot sing, use record of this tune, instead.)

FIRST GIRL: "O, did you find it already? I bet you really read it often, and just don't admit it. I'll know when you read it to me, because I know you well enough to know that your rules are pretty straight, and someone must be pulling on the old heart-strings."

SECOND GIRL: "Well, here goes, but don't accuse me of trying to preach to you." (*Reads*) (*Following is letter and should be read.*) "Dear Jane: You are 19 years old today, and I want

to tell you a story about something that came to pass in my life when I was 19, and it is still as if it happened yesterday. As a small child, I often visited my grandmother's house. On the chimney-piece was an ornament around which hung a number of lustre prisms, tri-angular rods of glass ending in a spear point. I always asked my grandmother's permission to tinkle the prisms, and as they swung to and fro they caught the light unexpectedly, and threw entrancing little bands of white and coloured light upon the white chimney-piece. On the day of my 19th birthday, I was given a prism. I held it in my hand. There it was, six inches long, with three polished surfaces. I felt it heavy and cool, felt up and down its edges, and then I laid one of its long facets across the bridge of my nose and looked in. Instantly I was on the verge of a new earth, everything was changed, the sky, the branches, the bright leaves and flowers, the grass, all were edged with coloured fire, red and gold below, and above a blue and green and a deep exciting violet. The world was not the same world to which I had been accustomed, where all the commonest objects were transfigured by edges of godly color. And yet, it was the same old world, the prism made all the difference.

"From this thought I decided that all life could be changed if we could view it through a prism of unselfishness and love for others. God's love is a prism given to all of us which transforms everything about us, so there is no longer anything ordinary or commonplace in life. Life takes on a new meaning and a new purpose. Everything glows with rich and wonderful colours. It is the same old world, and yet it is different. The only people who are unhappy are those whose lives are starved of charity and public spirit, but a life given in doing for others is the sweetest and most wonderful thing on earth.

"I wish with all my heart that this thought will bring you happiness this year, and all the years ahead of you. There are tasks awaiting each one of us. If we fail to do them they will forever remain undone, and the world and our own lives will be that much poorer. No matter how weak your effort, how small the service, if it is the best you can give it warrants the gift of the prism. Do not look upon this as a sermon, it is just an everyday recipe for a Happy Life. 'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.' I cherish for you the ability to see through the prism of life the dawning of a great love that will not let you rest until you have forgotten yourself in your desire to do for others.

"I will write you about your allowance and your money later. I cannot add anything to this thought which I want you to treasure in the days ahead of you. Clothes are a matter of today; your character is a matter of Eternity. Love, Mother."

FIRST GIRL: (*Rises without speaking, and goes to the organ or piano, and begins to play, "O love*



that will not let me go." If there is no piano, available for the platform setting, let the organist begin the song at the close of the reading of the letter. The congregation or audience should join in the last stanza.)



## THE PAGEANT OF THE LIGHTS

By Marion Colman, Anna Maria, Fla.

(This service may be used in May, or as a dedication service for Church lights at any time during year, or for a Missionary Rally.)

### SCENE I. LIGHT OF CREATION

ORGAN PRELUDE: Arrangement of "The Heavens Are Telling," from Haydn's "Creation."

(At the beginning of the service, the church is in semi-darkness. During the playing of the prelude, two angels in white robes enter at the back of the church and move slowly down the aisles. They carry candles in small candle-sticks, holding them in both hands. Their heads are slightly bowed. They mount the platform and as the music stops they set the candles down on the pulpit or a table and take their places facing one another.)

READER: In the beginning God created the Heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

(At this point a bright light is suddenly turned on just above the platform. The angels lift both arms in a gesture of joyful worship. They hold this position during the reading of the next two verses.)

READER: And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

(The angels lower their arms slowly and during the next four verses hold up the right hand slightly as in a gesture of listening.)

READER: And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons and for days and for years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also.

And God set them in the firmament of the heaven to give light upon the earth,

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day. (Genesis 1:1-5; 14-16.)

(During the reading of the first stanza of the hymn by John S. B. Monsell, "Light of the world, we hail thee," the angels stand with arms uplifted as before.)

(The angels cross their arms on their chests and bow their heads.)

READER: (Second stanza).

(The angels kneel in an attitude of devout worship.)

READER: (Third stanza).

(The angels rise, pick up their candles, and holding them aloft, pass down the aisles and out of the church during the singing of the following anthem:)

CHOIR: Send out thy light. (Gounod).

\* \* \*

### SCENE II. LIGHT OF PURIFICATION

(The Vision of Isaiah)

(Isaiah stands behind an altar on which there is an imitation fire. During the reading of the first two verses, he stands with his arms raised above his head, as in the representation by Sargent in his famous frieze of the prophets.)

ISAIAH: In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another and said:

(Isaiah lowers his arms and assumes a pose of reverent listening.)

CHOIR: Holy, Holy, Holy, Lord God of Hosts. (Cruickshank)

ISAIAH: And the posts of the door moved at the voice of him that cried and the house was filled with smoke.

(Isaiah bows his head and clasps his hands in an attitude of deep humility.)

ISAIAH: Then said I, Woe is me, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.

(Isaiah picks up a coal and looks at it reflectively.)

ISAIAH: Then flew one of the seraphim unto me having a live coal in his hand which he had taken with the tongs from off the altar:

And he laid it upon my mouth and said, Lo,

this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us?

(Isaiah extends his arms, palm upward, in a gesture of self-giving.)

ISAIAH: Then said I, Here am I; send me.

(During the reading of the following poem, Isaiah stands looking meditatively into the fire until the last line when he repeats the gesture of self-giving.)

READER:

The coal from off thine altar fires,  
Enkindled on thy holy hill,  
Doth purge our hearts of false desires,  
Preparing us to do thy will.

Made clean within, O mighty Friend,  
And with thy purpose carried high,  
When thou dost say, "Whom shall I send?"  
Then may we answer, "Here am I."

\* \* \*

### SCENE III. THE LIGHT OF THE CHRISTIAN GOSPEL

(The most prominent object in this scene is a large Bible. This may be a real Bible with a brilliant light shining upon it, or it may be a box made in the shape of an open Bible inside of which are strong lights that appear to shine out from the pages.)

(Enter: The Angel of Christianity with two small boys as messengers, one on either side.)

ANGEL: Angel of Christianity am I, one who heralded the Saviour's birth in Bethlehem's manger, watched over the little boy Jesus in his play-time and his sleep, brought Easter hope to the Disciples at the time of his resurrection, and since then have guarded the wonderful faith he taught—the faith that is the light and hope of mankind.

I show tonight how the light of the Gospel is made to shine throughout the earth.

Where are my messengers?

(Messengers step forward.)

ANGEL: (To messenger at the left) Bring unto me the Cherubs.

(The messenger goes to the door at the left and brings in the three little girls who represent the Cherubs.)

ANGEL: Hail, Cherubs.

CHERUBS: (In unison) Hail, Angel of Christianity.

ANGEL: Have you some lights that will help to spread the Gospel of Christ?

FIRST CHERUB: (*Hands light made of flashlight wrapped in white silk and a star-like ornament attached.*)

SECOND CHERUB: (Hands a flashlight wrapped in red tissue paper.)

THIRD CHERUB: (The third is a small candle.)

(The angel sets the lights down on the stand near the Gospel light.)

ANGEL: It is well that you bring these lights

for they will aid the Gospel in finding entrance into many a dark place.

(Cherubs bow and go out.)

ANGEL: Now I must have someone to help spread the light around the world. (To messenger at the right) Bring unto me the apostles.

(Messenger goes out and returns with the Apostles, Peter, John and Paul.)

ANGEL: (Handing to Peter a torch which has been made from a flashlight wrapped in white paper with a yellow crepe paper flame) Peter, I give you this torch, lighted from the glow of the Gospel of Christ. I bid you go, preach, work miracles, and lead the new Church to victory in His Name.

PETER: The people that walked in darkness have seen a great light; They that dwell in the land of the shadow of death, upon them hath the light shined.

ANGEL: (Handing torch to John) John, I give you also the torch. Preach, write, work the deeds of love, and you shall light many along the way of the Christ.

JOHN: In Him was life, and the life was the light of men. That was the true light which lighteth every man that cometh into the world.

ANGEL: (Handing the third torch to Paul) Paul, you also shall take the light and carry it beyond the bounds of your nation, far, far, to the people of other lands. From these it shall spread and spread until it has encircled the whole earth.

PAUL: For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

(During the reading of the hymn, "O thou great Friend to all the sons of men," by Theodore Parker, the Angel stands with hands clasped looking upward in an attitude of prayer. The apostles stand with heads bowed.)

ANGEL: (Singing stanza from "The Light of the World is Jesus," from Gospel Hymn by P. P. Bliss).

ANGEL AND CHORUS: (Sing last verse of above hymn).

\* \* \*

### SCENE IV. LIGHT COMES TO — CHURCH

#### Responsive Reading

LEADER: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

PEOPLE: For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

LEADER: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.

ALL: Wherefore then, as God has prospered us, let us give of our substance that His work may go forward in this church. He knoweth the resources of each, whether we can give much or little, and He can multiply the smallest gifts that

they may bear fruit an hundred fold.

Offering.

OFFERTORY SOLO: "The Light of the World."—Hatton.

PRAYER: (In Unison) Almighty Father of Lights, we come before Thee acknowledging Thee the source of all light, both physical and spiritual. We thank Thee for the light of the Gospel and its power to lead men out of spiritual darkness and gloom. We also thank Thee for the new illumination in this Thy house. May these lights symbolize for us the glow which Thou dost send to brighten our hearts and minds. We pray that they may never shine upon indifference, irreverence, or Pharisaic self-righteousness; but may they shine upon the true service of the Lord. May they en-

able us more heartily to worship Thee in story and sermon, prayer and song; and may we plan the more wisely to work the works of love in this community and in the more distant places of earth. May this church increasingly be a beacon, pointing out the pathway of righteousness and truth. We ask all in the name of our Christ. Amen.

Brief address by the Pastor on the need of the Gospel in the Community.

(If this service should be used for a missionary rally instead of for the dedication of lights in a church, Scene IV is the only scene that would need to be altered. In this case, a missionary prayer could be substituted for the one given above, and the address could be given by a returned missionary instead of by the pastor if desired.)



## The Homiletic Year---May

By THE REV. CHARLES HADDON NABERS, D.D

### SPIRITUAL KINSHIP

(Mother's Day)

Text: Matthew 12:28; "Who is my mother?"

Introduction: In this paragraph of the 12th chapter of Matthew, Jesus is emphasizing spiritual kinship. The ties of blood may be strong, but the ties of the soul are stronger.

In studying this passage, three truths are plainly set forth.

I. Jesus fulfilled every duty and was true to every obligation of the home. So must we, if we are to be true disciples.

1. The twelve year old son went home from the temple in Jerusalem, and was obedient to the parents in Nazareth during all the silent years.

2. When Christ hung upon the Cross His mother's welfare was in His heart, and He commended her to John, and John to her.

3. A Christian must be loyal to the home, and to each member of it. To be otherwise is to be guilty of the double sin of ingratitude and selfishness, two sins which in essence are ever antithetical to Christianity. To say with some of the degenerate Hebrews of the first Century,

"Corban," and try to get out of supporting our parents by insisting that we need to support the work of God is being untrue not only to our parents, but also to our Lord.

II. Yet Jesus Always made the Will of God paramount whenever there was any conflict in duties. So must we, if we are to be true disciples.

1. The twelve year old Lad in the Temple, said, when rebuked by Mary, "Wist ye not that I must be about my Father's business?"

2. When Mary and brothers would force Jesus either to retreat or even to rest from the stress and strain of the public ministry, he refused. It was then that he cried: "Who is my mother? Who are my brethren?"

3. Tragedy always comes into the life which thrusts home obligations ahead of divine obligations. Jesus made this very plain: "He that loveth father or mother more than me is not worthy of me." "He that hateth not his father and mother cannot be my disciple." Of course this is to be interpreted as meaning that when a conflict comes between duty to loved ones, and duty to Christ, the claims of the home, im-



portant though these claims must be, are to be set aside. In a Southern city an old lady now sits with bowed head, musing with tear dimmed eyes over the past, because she insisted that a daughter give up plans for Christian service in order to please the fancy of a shallow mother. The daughter gave up not only her cherished plan, but gave up faith and religion. When it was too late to make amends, the mother wishes that she had not been so insistent.

4. But discussion as to the conflict is largely academic. There is never so much as we believe there will be. When we approach, these mountains of conflict usually slump into mere mole hills.

III. Because Jesus always Made the Will of God Paramount over Every other Call, He recognized and declared a Spiritual Kinship with every man and woman who is allied to God through Faith. So must we, if we are to be true disciples.

1. This spiritual kinship is so real that it explains many things. It leads us to understand the fellowship which a group of Christian missionaries may have in China, or Africa, although they have never met each other until they travel there to proclaim the Gospel. It is one of the major causes for the success of the First Century Christian fellowship Group under the leadership of Frank Buchman. As love unites a man and a woman for life, making them one flesh, so love for Christ brings men and women into a union often more real and vital than that between brothers and sisters in the same home.

2. The test of this spiritual kinship: The person who is doing the will of God is the mother, the sister, or the brother of Christ. "Whoso confesses me before men, him will I confess before my Father in heaven." Wonderful to be called mother, or sister or brother by the Master unto the Father!

3. The proper comprehension of this truth will make our church fellowship one of the most precious things in our lives. "Brothers in Christ"—it ought to be more than just a well-sounding phrase. Upon our fellow-believers there should be poured out a wealth of love, helpfulness and service that will put our present littleness to shame. Away with wrangling, complaining, snobbishness and careless criticism! The man whom Christ calls brother we must love unstintingly and unquestioningly.

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## LIFE AND VISION

(Mother's Day Sermon)

"Where there is no vision, the people perish." Prov. 29:18.

The supreme importance of vision, the realization and appreciation of spiritual insight. Loss of spiritual insight involves decline. We need not be numbered among pessimistic voices to feel that our modern civilization is in grave danger of de-

cline, degeneracy, and decay. The most impressive message in the whole of the old testament is the need of and insistence on development of spiritual in order to save material from decay. Presence of men and women with spiritual insight is only salvation of national and international issues.

There is no final moral and spiritual triumph for any people apart from the recognition of the holy and perfect will of God. Vision determines the life or death of a home, a community, a nation, or a civilization.

1. *Breaking Loose from God.* The word we now know as "perish" originally meant throwing off restraint. The things we live by are not those we touch, taste, and have parties over. When there is no vision, people throw off restraint, break loose from the guiding hand of God, and the issue becomes crude nakedness. The spiritual nakedness of our day is a REALITY. The source of rebellion, lives of endless dissipation, the hectic life of "bright young people" is nothing more than ignorance of the will of God.

2. *The Unlit Years.* Many in this congregation who can point to the years they have lived, "the years the locusts have eaten," as those in which their only concern was "How much will it cost?" "Where do we go tonight?" "Where can I get money for this, that, and the other worthless bauble?" Some of us present can look back upon the years of hardship, toil, and uphill endeavor, and relive the vision splendid which beckoned us on our way and sustained us in our weary hours. Then, some of us, after attaining lost our way in darkness, that is turned our backs upon our vision for the days ahead. As it is with individuals, so it is with nations. We move upward in our path of progress only so long as the vision of the will of God is held sacred. It is a great thing to have high wages, and a well-fed and contentedly consuming populace; it is a great thing to feed people, to give work to people and provide homes for the poor and desolate; but—without a vision what good can it bring us! High wages spent foolishly and in endless vagrancy spells higher profits to the manufacturer and death to the individual and the nation; liberal gifts for the maintenance of public charities without vision, merely prolongs the season of decay. The names of great men and women, the men and women who hold steadfast to the vision set before them in the Scriptures, are the bulwark of the home, the nation, of civilization. Without vision there is no understanding of the true purpose of life.

3. *Glimpses of Reality.* "We look not at the things that are seen." Men and women of vision do not brood upon bank pass-books, relics of a by-gone day, but fasten their hope to the promises of the Father to those who "suffer for righteousness sake." These men and women guide these hopes of those placed in their care to rely upon the love of God. I wish that I might open a page from the lives of the men and women here present today who have had the veil rent asunder during

the past months, and who have caught a glimpse of the reality of life as God meant us to live it. These men and women are the prophets in their homes and communities. It is important to understand the meaning of material trends, but it is more important to understand the meaning of spiritual experience, and to move with power among the things not seen, but which throw their radiance upon the things which do appear. Many of us have little *inspiration* for those about us because we are so much occupied with their *respiration*. Many of us can discern the doubt, degeneracy, and decay about us, but we lack the prophetic insight which alone can bring divine inspiration and guidance to our age.

We all need to ascend the Mount of Transfiguration if we are to be faithful in the common and obscure ways of life. We all need to ascend the mountain sometimes to be made conscious of the high destiny of our souls. Without a vision a man is not in any real sense of the word alive. Happy may we be accounted if when our task is completed and life's day done, we are able to say, I was not disobedient to the heavenly vision."—*Adapted from sermon by the Rev. W. Major Scott.*

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## WHAT IS A GOOD MAN?

(Father's Day Sermon)

"He was a good man." Acts 11:24.

As members of a community, or society, we inherit traditions and conventions, and our minds may only too easily submit to the prestige of age and numbers. Money and the power of acquiring possessions have been the obvious goal of so many seemingly influential persons during the past several generations that many of us have an inherited feeling of reverence and awe for the ability and prowess of the persons who possessed *things*—THINGS!

The spiritual health of a nation requires individuals who dare break the vicious circle of tradition (whether money, lusts, drunkenness, sex licence, or any other vice threatening to submerge the nation) by strong, unyielding negation, and the circle broken, have the power to initiate a new movement, creating better forms for human energy and endeavor. The need for such men is pathetic TODAY. The need for men who have the courage to stand by their ideals, regardless of the consequences, was never greater in all history.

1. *We need men with the power to say NO!* The power to say NO is basic to a good life. Our inheritance has warped our judgments. Our "No" does not cut deeply enough into our nature. We think man's thoughts, rather than God's thoughts. If our negation is issued on the basis of man's thoughts, rather than God's will, we may supplant one evil with a greater evil. All human instincts require the same restraint and guidance. It is not sufficient to restrain ourselves in the matter of vice or drunkenness, and close our eyes to the vice of suppression of the weak. Witness the abuses of power by seemingly good men; study

the galling contrasts of riches and poverty; scan the news sheets for items telling of the exploitation of the weak and unsuspecting. Our judgments are warped through convention. We know the mind of man, and live by that standard; we should know the mind of God, and live by His standard. We might experience doubt about admitting to our family or social or church circle a girl from the chorus of a comedy show, but should we have any doubts about admitting a woman living in idleness on inherited wealth, or one whose wealth is derived from insanitary slums property? We might hesitate about admitting to our clubs, or churches, or social circle a bootlegger or bartender, but what is our attitude toward the man who invests his money in the bootlegger's equipment, the bar, or like social cancers? In matters of wealth and investment, we still obscure the will of God to the inherited convention of "a good rate of interest." The personality of a good man is like a mountain, so rugged and varied in expression that its wholeness cannot be seen at any one time. It is always dynamic, never static.

2. *We need men who realize Christ's measure of a good man.* We must learn to judge our goodness by its value to human life, and seek and find our vocation in the Kingdom of God. "Will this act enrich human life?" is the only fair test or question before any man. Our talents and decisions may not attract social attention, in fact they may even necessitate poverty and obscurity. On the other hand, we are not good when we are falsely modest, or when we shrink from responsibility and leadership. The idea of vocation as the ultimate test of quality in goodness is like a view from a watershed—it affords a large survey, and a proportionate one. It necessitates a teachable attitude toward life; a spirit which inquires, penitences for lapses, and prayer for new grace to begin again. Jesus required silent years of preparation and waiting, let us be ready for them and welcome them. Life under the guidance of God takes on new meanings. The days have zest. Difficulty in circumstance and in people is raw stuff whence is to be shaped some enduring loveliness in God's Kingdom. God's plan justifies time for inner appropriations and leisure within which to create. Above all, it necessitates the refusal of material abundance which would unduly absorb attention and energy.

The Good Man is he who in fellowship with God in Christ is striving to attain excellence in the entire range of his nature. "Not as though I had already attained, either were already perfect; but I follow after."—*Adapted from a sermon by Geo. Evans, D.D.*

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## THE GOLD STANDARD OR THE GOD STANDARD

Scripture: Matthew 6th Chapter 6:19-34.

Text: Matthew 6:24; "Ye cannot serve God and mammon."

The nation was greatly disturbed over the possi-

bility of its going off the gold standard, but few people appear bothered about going off the God standard. For a proud nation like ours to go off the Gold standard is to lose the position of financial leadership in the world; for a nation to go off the God standard is to lose the position of spiritual leadership in the world.

There is a technical sense in which we are either on or off the gold standard, but that is a matter for statesmen, and not for Christian ministers to discuss. There is a real sense in which a nation can take as its standard of living and thinking either gold or God. That is a matter with which the Christian pulpit must deal, for with it Christ is much concerned. In the sermon on the mount He said, "Ye cannot serve God and mammon."

I. In this as in all other passages from the Word of God, we need to define the terms.

1. "Serve" make our master. Be a bond-slave to. Bow down before, and follow unhesitatingly and unquestionably—something like that is inherent in the Greek word which we render into English by the simple word, "Serve."

2. "God." We know what God means.

3. "Mammon." We know too what Mammon indicates. Interpreters of the Book have let it represent money, material possessions, a materialistic philosophy of living, a profane way of looking at daily occurrences; and in each of these interpretations there are elements of truth. But in this particular day we think of gold as the embodiment of all things material, and of all worldly conceptions of living. It is Gold, gold, gold, everywhere you turn. The rush for gold by the nations is more frenzied than the

wild flight to California in 1849; it is more frantic by many people than by those who followed the icy treks to the Klondike region over the trail of '98.

II. What does holding on to the God Standard Mean in One's Individual Life?

1. We are doing so when we weigh friendships and seek friendships by the amount of wealth others possess. Some good men and women are trying to get their boys and girls to make friendships on the basis of wealth.

2. In some measure we are all guilty of being subservient to gold rather than God, even the ministry. In the second epistle of Peter, we are introduced to Balaam, of whom it is said, he "loved the wages of unrighteousness." So have many of us who have been in positions of spiritual leadership.

III. What does holding on to the God Standard Mean in One's Individual Life?

1. It means that we shall think of all men as prospective children of God.

2. It means that we shall yearn for the salvation of men as Christians did in those former days when with gigantic fervor multitudes gathered into meetings where souls were being saved.

IV. These two things are everlastingly opposed to each other. There are some things that we can connect with the conjunction, "And," but there are others which cannot be so connected. It requires a conjunction, "But." So here. Jesus said of these two things: "Ye cannot." His is the final word on our emphasis in personal living. "As for me and my house, we will serve the Lord."

## The Church Year—May

By THE REV. L. W. RUPP, D.D.

**MORNING, May 7 (Third Sunday after Easter).**

*The Gospel: John 12:20-26.*

THEME: "WE WOULD SEE JESUS."

*Text: "Sir, we would see Jesus."—John 12:21.*

Introduction to the month: In May the Easter Season is concluded, and the Major Festival of the Ascension celebrated. The remaining Sundays after Easter continue in the Theme of the Resurrection and the Divine Victory, but the mood becomes more reflective as the time lengthens. The first ecstasy of the Easter joy changes into a quiet mood of contemplation. In the texts through May we follow a casual suggestion from an Easter pageant. In the pageant the author depicts John as returning to his home after each event of deep interest, and in the quiet of his room putting down in notes what had occurred, or the speech of the Lord Jesus on the occasion. We do not say that

John's Gospel did so originate. Yet John may have kept such notes, and in later years used them as in retrospect he lived again his days with his Master. If this could be so, John would more clearly vision the "epochal" incidents, "turning points" in the stages of the Lord's ministry. Taking our texts thus as "illuminating incidents" we look back from our Easter vantage point, and, like Mary, ponder in our hearts the significance of incidents which may not previously have revealed their true import.

1. As we in retrospect consider through John's studied recollections this incident of the Greeks who asked to see Jesus, we remember that it was Palm Sunday. We remember the kind of day it was, a day of much ado in Jerusalem, and much of it ado over the wrong thing. The people had just given the Lord a tremendous ovation, which had in reality been, as G. Campbell Morgan says,



a "worthless present." Jesus had retired into the Temple to escape the curious multitudes. Pharisees and scribes had gone into gloomy conclave, spurred to reckless action. The Lord's disciples shared the feverish excitement, running hither and yon, questioning one another on the surprising "denouements" of the day. Despite the hosannas, the palm branches, the parading and the shouting, deep foreboding lay everywhere. Shadows were lengthening over the little landscape the disciples then knew. Weak faith wavered even in the triumph, and a sense of "last weariness," of "final strife" oppressed even the most sanguine.

Thus we see the confusion in the soul when the true Nature of Christ Jesus, and the true objective of His death and resurrection have not been clearly defined. It was possible for the Lord to be in the world, and to be misunderstood, His divine nature denied, and His purpose to save repudiated. It was possible to impute to Him a character and a goal entirely foreign to His program. *This still is possible*, and where clear-cut, evangelical teaching concerning the Nature and Work of Jesus Christ is not found, similar confusion will always prevail, and yearning souls will continue to wander in spiritual uncertainty. We believe it would be timely to emphasize the harm done to inquirers by dilution of plain Gospel truth, or by substitution of any other doctrine than that which has been given, namely, the fact of salvation through the Crucified Saviour, the very Son of God, made man for our transgression, triumphant over death in His own Person. This is the kind of Saviour Whom we desire to see.

2. We in imagination see the Gospel writer looking back to that day of loud ovation and realizing how much had been mere "fuss and feathers." We think John then realized how Jesus had waited until from some source a clear appeal had come asking from Him the one particular service which he held out. In other words, the Lord anticipated such an appeal, and when it came then His hour had also come in the which He, the Son of man, should be glorified. A kernel of Gospel truth had fallen into good soil, Gentile soil at that, and He saw in these Greeks the harbingers of the great harvest waiting for the reaping. The simple question, "We would see Jesus," pierces through the vague surmises of multitudes, disciples and leaders of the people, fixing a direct ray of light upon the one fact which unlocks the mystery. The glory of Christ lies not in human pomp and circumstance, but in His dying and His rising again, pictured in the figure of the kernel of wheat falling into the ground to die, rising again in a rich harvest through the life within itself.

Herein shall the preacher be emphatic. Here is the thought he shall enlarge upon in a review of the Lord's bitter suffering and death. Even if he be like the patient pedagogue, laying line upon line, precept upon precept, he shall take this new opportunity to picture the Saviour stooping

to the cross and the grave, and by such sacrificial love stepping up again to His throne of glory. We tell again the story

"Of Jesus and His glory  
Of Jesus and His love."

We tell the story in the light of Easter, several weeks past. The light streaming from the open tomb does not lose intensity. Joy grows more satisfying, and now permeates further, vitalizing the believer through heart, mind and soul.

3. We put Christ first. We would see this Jesus, the One Who saves, Whose glory in sacrifice is the Church's one foundation, and the believer's only hope of salvation. But we consider as well, without obscuring the chief topic, that they who have seen Jesus walk in the light of His life. We perceive that they reflect the glory of their Saviour. They walk with Him in daily living, having in themselves the mind which they find in Him. They look to Him for what they need, their strength, joy, and willingness to witness for Him. They perceive the importance of the added verse: "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto eternal life. If any man serve Me, let him follow Me. And where I am there shall My servant be. If any man serve Me, him will the Father honor."

Do not let imperfect service or false honors deceive you as to your Christian service. Do not let the multiplicity of affairs in church life smother the vital spark. You carry a candle through a very dark world. The candle has been lit from the flaming ecstasy of Easter, but it must be carried safely through a windy, noisy, tempestuous world. It will require your best love and your ardent zeal to carry this light undimmed that by it others, with you, see Jesus, the Light of the world. This consideration girds up the loins of your spirit that you determine both to glorify your Christ in your life, and to bring your own world into the light of His truth.

\* \* \*

### MORNING, May 14 (Fourth Sunday after Easter).

*The Gospel: John 6:60-69.*

THEME: "BREAD OF THE WORLD IN MERCY BROKEN."

*Text: "And we believe and are sure that Thou art that Christ, the Son of the Living God."—John 6:69.*

This day (Cantate) concludes the Easter Cycle. Rogate (May 21) introduces the Pentecost Cycle. The Easter Cycle is unique. It bursts forth upon us on Easter Day with a magnificence for which we have not made preparation: *Christ is Risen!* The post-Easter texts contain the overflow from that first announcement. Cantate concludes the series with St. John's account of the test which caused many to forsake Jesus, and only a select few to remain with Him. The kind of year it is suggests the topic, "Bread of the World" (from

Reginald Heber's hymn). Millions of our people have passed through this period of material instability, of which the bank moratorium has been the latest illustration, and increasingly ominous to thousands has been the grim specter of starvation. As we write these lines we hear the news from Washington on proposals for the relief of the farmer whose business it is to give us our daily bread. The topic may not be chosen according to best homiletic rule, but it seems very reasonable to emphasize in these days the "bread" which is not a "stone" (Luke 11:11, 12). And besides, our Scripture follows the story of the feeding of the five thousand (vv. 1 to 14), and the Lord's discourse on the Bread of Life (vv. 48 to 58).

1. *Broken Bread.* John looked back in the mood of retrospection (as we have said in preceding outlines). What had been clearly understood at the moment became illuminated by the light from the riven tomb. Even the disciples had gone forward gropingly, like men in a dark room, until the earthquake which made the guards as dead men rent the veil that lay over their minds. In the days following the Resurrection the disciples gave themselves to contemplation, seeing the episodes of Christ's ministry as lit by the supreme event. They had said, "This is a hard saying," as Jesus unfolded to them the mystery of the Passion. They had followed His teaching clearly enough to see that some form of suffering and death, centering in Himself, lay before them if they entered into possession of life. They found the teaching unpalatable; "who can hear it?" They rebelled against the idea, and scorned the literal breaking of His body, by which He imparts Himself as the Bread of life.

But now the truth appears (built upon illustration, the miracle of the loaves; by revelation, in the Lords' discourse on Himself the bread; and by conviction, through the testimony of Peter). It is the truth with which we conclude our five Sundays in our Easter Cycle of meditations. *The true bread for which men should cry is Jesus Himself the heavenly Food. Though it was expedient that His body be broken, the guarantee of the efficacy of this food is not in this, but in the divine exaltation of Christ.* "What then if ye should behold the Son of man ascending where He was before?" We are passing, as we journey through the Church Year, from the Resurrection to the Ascension. The divine Bread, the Word which was God from the beginning, will return to the right hand of the Father.

2. *Rejected Bread.* Because this is a day of passage, and because the Pentecost ingathering is near, the fact of God's winning must be included now, painful though it be. "Upon this many of His disciples went back, and walked no more with Him." The Divine Bread is rejected.

Two questions may be asked. First, why this rejection of Jesus? What underlying cause led to this departure? The answer should be expanded;

the root of rejection is unbelief. But the germ of rejection grows through neglect of the God-given means for spiritual life. We have ordained for our use the Word and the Sacraments "as ordinary means and instruments" (Formula of Concord). What is to be said on the neglect of the Lord's day, non-attendance at Divine Service, neglect of daily prayer, substitution of pleasure for worship on the first day of the week?

The second question, upon what other bread shall we feed, if not this Bread? A certain baker once said that much of the sickness through the World War period, and at the time of the influenza epidemic, came through use of substitutes for good bread! What shall we say of substitutes for sound spiritual food? Their end, also, is death.

3. *Accepted Bread.* We make a suggestion, if we find a pastor bold enough to follow it. Count those present at your service this 14th of May. Then compare the number with your attendances on Easter Day. Of those who came out with enthusiasm to celebrate the Resurrection, how many have consistently and faithfully spent each of these days in the Easter Cycle in the Lord's House, meditating with their brethren upon the value of the Risen Lord to them? How many are present today, lifting up their hands to take the Bread of Heaven?

You probably have done better than the next says was the case with the Lord Jesus. He had fed five thousand, and preached a great sermon. But here is a verse in which He speaks "unto the twelve" as if they only remained, saying: "Would ye also go away?" *Five thousand* had come for material bread; *twelve* remained after the preaching of the grand sermon upon the subject of spiritual Bread!

But be encouraged, all Christian people. The days of decision are not only the festival days, and the true response to the Word is not always in the loud cry of the multitude.

Acceptance of Jesus Christ must not be determined by the accession lists made up on Easter Monday. It may be wiser to wait until Cantate and count the worshippers then.

Some one has suggested for this text the topic: "The Parting of the Ways." Easter Day, receding into the distance, will be forgotten by many, except only those who can from a whole heart cry with Peter: "We have believed and *know* that Thou art the Holy One of God." There is no outward constraint in Christianity. Christ does not compel any one to follow Him. We may do as we choose, go one way or the other. If Sunday sports and beer suit us, then we probably should be free to go as we please. But, "as for me and my house," we would be with Jesus, knowing Him in Whom we have believed, assured of that which we committed unto Him in our Christian profession and our public pledge in church membership. *Why do you follow Christ?*

**MORNING, May 21 (Fifth Sunday after Easter).***The Gospel: Luke 11:5-13.***THEME: "COME, MY SOUL, THY SUIT PREPARE."***Text: "For every one that asketh receiveth"—Luke 11:10.*

"Come, my soul, thy suit prepare;  
 Jesus loves to answer prayer;  
 He Himself has bid thee pray,  
 Therefore will not say thee nay,"

—John Newton.

Though numbered as a Sunday following Easter, Rogate properly fits between the Easter and Pentecost periods, and offers opportunity to prepare in quiet for the three festivals of the Ascension, Pentecost and Trinity. The title of the day is "Rogation Sunday." The three days following, Monday to Wednesday (Thursday being Ascension Day), have been from very early times observed as Rogation Days, that is, days for special fasting and praying. We learn that this period became the special Prayer Week of the year, and that prayers were offered in these days for the crops, the husbandmen, and the expected harvest. The time is midway in the Church Year (Advent being in December). Within another month, and the great festival half of the year has been completed. This day, then, should be given to special and explicit instruction in Christian Prayer. That old outline introducing the Holy Trinity, Father, Son and Spirit, serves best of all, whether old or new, borrowed or original, upon which to arrange our thoughts.

1. *The Father.* It is not error to quote as title hymn John Newton's ascription to Christ, for it is through Christ that we see the Father, and from Christ we receive the Holy Spirit Whom Christ sends to us. Christ reveals the Father to us. In the Saviour the Father appears as God of love waiting to bestow His bounty upon the petitioner. For His love and His bounty our prayer is due to be returned to His throne. The concise acknowledgment of the Father's place in life appears in Luther's Explanation of the Creed: "God has created me and all that exists; He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home, and family, and all my property; He daily provides me abundantly with all the necessities of life, protects me from all danger, and preserves me and guards me against all evil; all which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve, and obey Him. This is most certainly true." This loving Father affectionately encourages us "to believe that He is truly our Father, and that we are His children indeed, so that we may call upon Him with all cheerfulness

and confidence, even as beloved children entreat their affectionate parent."

2. *The Son.* The Son's promise puts the foundation of confidence beneath our petitions. Confidence in Christ rests on His performance, again most concisely stated in Luther's Catechism: He "redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil . . . with His holy and precious blood, His innocent sufferings and death." His purpose is remembered, based on divine love: "That I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness." He guarantees His promise upon His Resurrection and that He "lives and reigns to all eternity." Therefore His promise carries the conviction: "This is most certainly true." "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

3. *The Holy Spirit.* It is the Holy Ghost, the Comforter promised by the Son, Who "has called me through the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith" (The Catechism). The promise of the Comforter comes from the Son on the eve of the Ascension; the Descent of the Holy Ghost is celebrated in the historic sequence on Pentecost. Immediately following that festival the three persons of the Triune God are together honored in the festival of that name.

Both Luke and Acts reveal the praying attitude of the disciples through the days of their last intercourse with Jesus, on through the brief period until the outpouring of the Spirit. They were "praying and blessing God," continuing "with one accord in prayer and supplication." Were they not also rehearsing to each other their knowledge of spiritual matters?

It may disappoint a few people not to be told in exact detail *how* to frame a prayer, or *what* to expect in answer to prayer, for this is an outline on prayer which dismisses the mechanics for the time being. There are many ways by which to learn to pray, and sometimes a very good way is to sit down face to face with God, and *look on the Divine reality!* If the Pharisee had done that he would hardly have strode by the publican in scorn to pray *with himself!* The best answer to prayer is to receive God, and the burning desire should be to understand the nature and labors of the Father, the Son, and the Holy Spirit.

"My God! how wonderful Thou art,  
 Thy majesty how bright!  
 How beautiful Thy mercy seat  
 In depths of burning light!

"My God! how wonderful Thou art,  
 Thou everlasting Friend!  
 On Thee I stay my trusting heart  
 Till faith in vision end."—Faber



"The fountain and summary of all spiritual gifts," the Holy Spirit, will descend upon us if we be waiting in the holy place. Through Him we shall understand the duty and receive the blessing of prayer.

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#### THURSDAY, May 25, THE ASCENSION.

*The Gospel: Luke 24:50-53.*

THEME: "DRAW US TO THEE, LORD JESUS."

*Text: "And it came to pass, while He blessed them, He parted from them, and was carried up into heaven."—Luke 24:51.*

We read that Ephraim, the great Greek hymn writer, called the Nativity, Easter and Ascension "the three Feasts of our Lord's Godhead." But we fear that in America the Ascension Feast is greatly neglected, perhaps to such spiritual loss as would shock us could we see the extent of the loss.

The brief text from Luke is followed in simple, easy fashion. 1. *The Fact.* He parted from His disciples, as they, watching, witnessed the departure. 2. *His Enthronement.* He was carried up into heaven, where He sits in exaltation at the right hand of the Father. 3. *Our Worship.* "They worshipped Him." Great joy filled their hearts. Great joy stirs us. We have not lost the Lord; He went from us to be nearer to us.

The fact that Ascension Day services are not so faithfully held as the celebrations of other Church Festivals leads us to quote from Luther on the significance of the Ascension:

"It is easily said and understood that the Lord ascended to heaven, and sits at God's right hand. But this is a dead word and understanding, if it is not grasped with the heart. Therefore we must let His ascension and sitting be an active and living thing which constantly proceeds, and must not think that He has gone and sits above and lets us rule here; on the contrary, He has ascended in order to work and rule more than ever. For if He had remained on earth, visibly before the people, He could not have wrought so much; for all people could not have been with Him to hear Him. Therefore He began a way by which He could deal with and rule all, so that He might preach to all, and all might hear, and He could be with all. When He was on earth, He was far from us; now He is very near to us."

"Draw us to Thee, Lord Jesus,

And we will hasten on;

For strong desire doth seize us

To go where Thou art gone."—*Funcke*

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#### MORNING, May 28 (The Sunday after the Ascension).

*The Gospel: John 7:33-39.*

THEME: "WHERE HIGH THE HEAVENLY TEMPLE STANDS."

*Text: "If any man thirst, let him come unto Me and drink."—John 7:37.*

"Where high the heavenly temple stands,  
The house of God not made with hands,  
A great High-Priest our nature wears,  
The Saviour of mankind appears."

The Church Year emphasizes today the unique period between the Ascension of the Lord and the Descent of the Comforter. Christ had returned to the Father. The Holy Spirit had not yet come, as had been promised. The disciples waited alone, "orphans," but neither fearful nor sorrowful. They remained in prayer and in supplication, meeting in the familiar upper room, with only one activity recorded, namely, the election of Matthias to be successor to Judas Iscariot as one of the Twelve. The risen and ascended Lord filled their thoughts, each of them reciting to the others all they had seen of Him, and been taught by Him. Two, and perhaps three, of the four biographers of Jesus were with them. Could any episode from the Lord's ministry have served their situation better than this passage from John's Gospel chosen for our Sunday after the Ascension?

1. *The High Priest—Rock of Living Water.* They in that upper room had companioned with Christ from the beginning. They knew Him as no other group ever could. They knew they had been commissioned to be His witnesses who should go into the whole world to disciple the nations. They had at least partial conception of the weight of enmity, once directed against Him, to be transferred to them. Certainly it was not all clear to them what the program of the Christian Church would be; their questions prior to the Ascension evidence their perplexity. But they were waiting, and thinking. Even if we from this text now take more meaning than they grasped then, John justifies us.

This ascended Christ is the "Rock of Ages" from Whom flow living waters of salvation. He is the Rock indeed, Whose grace and gifts are waters of life. He becomes the Source of living water through His high priestly sacrifice of Himself, broken by the stroke of justice against sin as by the stroke of Moses's rod the rock of Meribah yielded life-giving water. All who have the spiritual thirsting may come and freely take from Him.

2. *The Heavenly Temple.* The Messiah's plan of salvation made necessary the separation from the material world. After accomplishing the atonement there must be such a gulf fixed between His exalted majesty and all the evil and unworthy as would effectually prevent their coming to Him, no matter how much they might search for Him. So John quotes (vv. 33, 34) the statement to the Jewish leaders: "I go unto Him that sent Me. . . Where I am ye cannot come." But into that

heavenly temple He carried the marks of his experience on earth. The scars from the thorns, the nails and the spear remain. As High Priest of good things He has carried with Him His human nature, and sits at the right hand of the Father as the Saviour of mankind.

3. *The Channel of Grace.* But in exact Church Year history the disciples had not yet received the Comforter; John's text is prophesy. "The Spirit was not yet given." Each Church Year text contains in some degree a series of progressions. These are not "free" texts; behind each lies the whole range of Old Testament anticipation centered upon that phase of the Divine redemptive program appropriate to the day, and also foreshadowing the future unfolding of God's purpose in the life of mankind even to the consummation of the ages. According to chronology there was yet no Holy Spirit; according to revelation the persons of the Godhead were as Christ revealed of Himself: "Before Abraham was, *I am.*" The grandeur of the Divine proceeding expands beyond all horizons, and we, learning to speak with Paul, find that we have entered into the fullness of these mysteries. How meagre and shallow are even the best of our outlines that touch God and His wisdom!

How startling, then, the conclusion of this text! The channel of grace through which now flows the living water is the Holy Spirit, Who enlightens and sanctifies us. He, working among men, glorifies Christ, takes of His, and gives to us. He is our Advocate, and our Comforter. On His day, Pentecost, He appears to manifest His power within our hearts.

But another prophecy follows. The Spirit *empowers* us that we may *overflow*, and become ourselves vessels containing the living water! The rivers of water flow through the Church, effective for the conversion of sinners! We little realize the effective employment of the human channel. We are as unconscious of what we may be as were the disciples, prior to Pentecost, who became on that day the channels by which the Holy Spirit brought the gift of Christ into the souls of *three thousand*.

In all this we look unto Jesus, the Author and the Finisher of our faith.

"He Who for men their surety stood,  
And poured on earth His precious Blood,  
Pursues in Heaven His mighty plan,  
The Saviour and the Friend of man."

—Michael Bruce



## Illustrations

By THE REV. WILLIAM J. HART, D.D.

### SUBSTITUTING FOR CHRIST

"Bear ye one another's burdens." Gal. 6:2.

"One day Jesus used the shoulder of a strong man to which He could shift the Cross under which He staggered, and thus He went on to the fulfillment of prophecy at the Mount of Calvary. The shoulder of Simon was at hand, and he got one of the proudest places in history by what he did." Jesus Christ needs willing hands and strong hearts to nurture and teach the little children as he sends them to this earth, so that His plan may be fulfilled. The arms of thousands of mothers are waiting day by day to embrace the gifts of His love, their hearts are overflowing with love and concern for the welfare of these little ones, and we find them beseeching the Father for wisdom and guidance in this privilege of shouldering the crosses of today's civilization in an attempt to keep the present and coming generations on the right Way.

### A MOTHER'S ADVICE

"Whatsoever He saith unto you, do it." John 2:5.

"Do whatever He tells you." This was the admonition of the Mother of Jesus, when perplexity arose at the wedding in Cana regarding the shortage of wine. We have shortage of food, because of the mis-use or abuse of the plenty Providence has provided; we have shortage of employment because we are unwilling to cut down on profit margins; we have shortage of goodwill among nations because we are concerned with trade at an advantage rather than the welfare of the people; we have shortage of grace and lack the ability to solve our problems because we lack vision and understanding of the meaning of life. The voice of the Mother of Jesus can still be heard across the centuries, "Do whatever He tells you."

### THE MOMENTS OF DEDICATION

"Now it was in the heart of David my father

... "1 Kings 8:17-19.

These words are spoken by Solomon at the time of the dedication of the Temple, just as they are spoken today by millions in all parts of the country in their attempt to do honor to the mothers of men. It only wants a little imagination to picture that scene. The dedication of the great Temple; the justifiable pride of Solomon, standing in the centre of the scene; and then suddenly Solomon said: "But there is one thing we must not forget. Here we are all rejoicing in this day, but if it had not been for David, my father, we should not be rejoicing as we are. This thing was in the heart of David. All that we are doing today for the enrichment of our life, this harvest of my manhood seen in the dedication of this temple, this would never have been but for David." So in the consummation of our desires, we remember those things which were planned and dreamed for us. The greatest moments of our lives are not in the praise we ourselves call forth at the hour of victory, but in our remembrance of the great, unselfish devotion of those whose dreams and resolves build the foundations for that which we achieve. "This thing was in the heart of David, my father."—*Arthur Pringle*.

#### REFLECTING THE CHRIST-LIFE

"Queens shall be thy nursing mothers." Isa. 49:23.

"Never do I see Thee so clearly as when I minister to the needs of my children;  
Never do I love Thee so dearly as when I soothe the ills and pains of a child.

"I seek the companionship of my children, and find Bethlehem;  
I seek to encourage and advise them, and find Nazareth;  
I visit the sick room of my children, and find the Cross."

#### IS THERE ROOM

Sometime ago I heard one of the brethren give an address. He was speaking of the immensities of the universe, quoting those unimaginable figures of modern astronomy concerning the multiplicity of worlds. There are more stars, so Jeans tells us, than all the grains of sand upon the shores of all the world. And yet, said my friend, we sing in one of our old hymns, "And is there room for Mary there?" We all laughed. But as I went away, that little saying came back to me, and back again, and I felt a little ashamed of my laughter. For after all, *Mary wants to know*. Is there room for Mary there—and for you and for me?—*K. L. Parry*.

#### CHRISTIANITY KEEPS CONSCIENCE ON EDGE

I asked a missionary who had just returned from India, and was then working in a slum district of one of our large cities, what he thought of the statements of conditions in Miss Mayo's book, "Mo'her India." "In the main," he said, "the

facts are as she states them, though the lack of proportion gives a distorted picture of Indian life. But as regards these sordid evils, I could tell you of things just as horrible which are happening every day, here in this part of this city where you live. This should make us speak the truth about India and elsewhere not only in love but in great humility. But there is one great difference. When you read these dreadful evils of India, you exclaim, 'See how Hinduism has triumphed in India.' The great tragedy is that many of these evils are rooted in religion. But when you hear of evils in your own city, you exclaim, 'See how Christianity has failed.' Christianity has not failed, it has awakened the conscience that condemns them."—*E. P.*

#### THE IMPULSE FROM GOD

John Wesley once said that the movement called Methodism would last in power for a century, or a century and a half, on its ORIGINAL IMPULSE FROM GOD. Unless it then received a new vision from God, undertook a new and greater adventure with God, and felt its life filled with new power from God, it would cease to be a primary and resistless force for redemption, become a conventional body, doing many useful and necessary things, but no longer hearing the sound as of rushing wind or seeing cloven tongues like fire sitting upon the heads of its servants. So it is with the establishment of a home. The radiance of the first days easily becomes dim, and unless we are eternally undertaking new and larger adventures with God, we find ourselves doing many useful and necessary things, but no longer hearing the Voice. We must attempt great things for Him, and we must never cease to expect great things from Him.—*William F. McDowell*.

#### A NEW BUSH THAT BURNS

"I have told many times the story of a woman who belonged to my own church. She was the least bigoted church member I have ever known, and would wince every time anyone boasted of the Churches. Yet, she said in my hearing that if she should awaken some morning and find that overnight the Church had ceased to be, she would start right out and reorganize it before noon. This thing was a wonder to me until she said to me, 'Our Church gives Jesus Christ a contact with the world, an instrument to use in the world for His eternal redemptive purposes that no other gives Him. He must not lose them. If, at any hour of day or night He needs us for any redemptive task anywhere, He ought to be able to reach out for us even in the dark and lay His hands on us for His use.' As I listened it seemed to me that I was standing by a new BUSH THAT BURNED, and was hearing again a voice coming out of that bush."—*Exchange*.

#### FEEDING THEM AND ROBBING THEM

"They have defiled my sanctuary in the same



day, and have profaned my sabbaths." Eze. 23:38.

The old Romans used to say that in order to keep the crowd quiet it was necessary to give them bread and a circus. These prevented the stomach from being empty, and the mind from brooding over economic ills. We follow the same rule today—giving them extended credit on installment payments and much newspaper and radio talk on making bankers pay double indemnity and probable moratoriums on foreclosures.

### THE DAILY GRIND OF ROUTINE

*"Martha, Martha, thou art anxious and troubled about many things; but one thing is needful."* Luke 10:41.

"I have always had a desire to retire at fifty and live quietly somewhere," said little Mrs. Roach today. She was brought home from the free clinic with a slight stroke a few days ago, and is just beginning to rally.

"So," she continued, "I never spared myself much. I tried to raise my family right, and, of course, a modern wife must keep her husband happy, and then we are all expected to do something for the community. I'll be fifty next week." "I didn't tell her," said the doctor, "but her wish to retire and live quietly will be forced upon her." He continued, "If her body has done a life-time's work at fifty, how much longer can she expect it to last her?"

### UNDERSTANDING SORROW

*"Comfort all that mourn."* Isa. 61:2.

Queen Victoria, in a letter to Lord Tennyson after the death of his eldest son wrote, "I saw from the depth of a heart which has suffered cruelly and lost almost all that it cared for and loved best, I feel for you, and I know what you and your dear wife are suffering." And the words that make that letter grateful and helpful are the words "I know" and "I feel."

### LIFE A JIG-SAW PUZZLE

*"So run that ye may obtain."* I Cor. 9:24.

In speaking of Jig-Saw puzzles in comparison to life and its problems, the Rev. W. Bradford Maskiel says, "An impatient person cannot enjoy such a game. Patience is needed. The pieces have their own way of hiding themselves and they often defy being discovered. What does life require more than patience, a mother's patience? With patience there must be endurance. A jig-saw puzzle is not solved till the last piece is put in place. A friend of mine does not mind taking up a puzzle when someone else has carried it far enough to see the finish of it. To solve puzzles of life we must have power of endurance. Unfulfilled beginnings do not make life complete. Starting a jig-saw puzzle is a venture of faith. It is proceeding into the unknown. What the result will be no one can foretell. But every puzzle can be solved by anyone who has faith enough to do it.

Is it too much to believe that every puzzle of life can be solved? One does not have to do a jig-saw puzzle alone. Two or more may sit down to study it together. The object of some games is to beat the other fellow, but the jig-saw is a game of mutual assistance. The puzzle of life permits co-operation. The part of wisdom is to secure aid. I witnessed a bride and groom at work for two hours one afternoon on a jig-saw puzzle. Patience, endurance, faith, and co-operation were applied to the task. Their lives will be happy if they go at all of the puzzles of life in the same fashion."

### PRAY WITHOUT CEASING

*"Is any afflicted, let him pray."* Jas. 5:13.

Motorists have a new safeguard—a device which stops the motor and sounds the horn continuously for help should the car upset or suffer a severe impact.—*Nations Business.*

### THE FOOTSTEPS ON THE STAIR

A Parable of Safed the Sage\*

*John 14:3. "That where I am, there ye may be also."*

\*This parable, written at the time of the death of Mrs. Barton, was published in *The Christian Leader* for Dec. 12, 1925.

(Dr. William E. Barton, "Safed the Sage," died Dec. 7, 1930.)

After that we had circumnavigated the globe, which means, being interpreted, after we had sailed around the world, and had come unto the lovely spot where we spend our Summers, we gathered our children about us and were proud and glad.

And the children said, Father and Mother have sailed for Forty Thousand Miles upon the Seven Seas, and have seen Strange Continents and Islands, and now are they Home again.

Furthermore, they have sailed for Forty Years upon the Tempestuous Sea of Matrimony, and have kept their troubles out of the Newspapers.

Go to, now, and let us give them the time of their Sweet Young Lives, and celebrate their Fortieth Anniversary.

And they did even so.

And we feasted and were happy.

And we lingered in that lovely spot longer than we had ever done before, until Autumn came, and the Leaves turned Red and Gold, and the forests were Glorious.

And we enjoyed each day.

And when the day for our departure drew nigh, being but seven days before us, I rose in the morning and the Sun shone radiantly upon the Forest.

And I said unto Keturah, Remain where thou art and take thy Supererogatory Beauty Sleep and I will build a Fire.

And I went down the stair, and I gathered Sticks and laid them on the Hearth, and lighted the small Wood, so that the Logs soon were blazing.

And as I rose, I heard the footstep of Keturah, descending the Stair, and I stepped forward and greeted her at the Foot, and Saluted her, and led

her to the Fire, and said, Behold how goodly it is and how pleasantly warm.

And she stood with me and said, The day is Glorious, and the Earth is Beautiful and God hath been very good unto us.

So we broke our fast, and began the day with joy.

But before that day had ended, an angel passed that way, and cast a shadow as it passed;

And the Angel beckoned unto Keturah, and she turned and smiled at me in Farewell, and she vanished from my sight, and left me bewildered and in sore lamentation.

And that night I rested not, and Dawn broke Late and Unwelcome.

And the Sorrowful Sun had hidden its face, and the skies wept.

Then I rose, and descended the Stair, and gathered Sticks, and builded a Fire.

And as it began to blaze, I rose, and turned as it were instinctively, as if I had heard a footstep, even the Footstep of Keturah, descending the Stair.

And there was no sound, but only an Agony of Silence.

And I sate me down in Grief and Desolation.

Now the Footsteps of Keturah while she was yet Visibly near made musick as they trod the Common Paths of Life, and ministered richly in little deeds of kindness and unselfishness, and the echoes still are to be heard in many places.

And I have not lost them forever.

For in my better thoughts I hear them before me for guidance and hope, and I know she is not far away.

Now there will come a day when I also shall ascend the Stair that slopeth upward from this mortal world to that which is above.

And I know that she will be listening for my coming.

Yea, and she will not altogether wait for me inside the Gate;

For I shall hear her footstep coming a little way down to meet me, and we shall go in together.

## The Memorial Day Message

By J. J. PHELAN

*John 3:30. "He must increase, but I must decrease."*

A great man once said: "all men are liars"! He later apologized tho' and became greater. Another—much smaller man said: "all patriots are dead"! and that "patriotism died with the War." But his name is *not* in the Bible. What a noble patriotic gesture that was—when our War Veterans responded to the Nation's Economy Program—by accepting a "cut" of Four Hundred Millions in Pensions each year. And "cuts" always sting, especially now. Attention! Salute the LIVING PATRIOTS on this Memorial Day!

*Gen. 50:7. And Joseph went up to bury his father."*

In the 18th Century B. C.—when a royal Egyptian died—everything of value was buried with him. But robbers coveted and removed them, and so a *spiritual philosophy* arose (1000 B. C.) which minimized the value of all *things* beyond the grave. TODAY, we don't have to bury our valuables with us—they are often taken from us long *before* we die. "Lay up for yourselves treasures in heaven."

*Gen. 50:11. "This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-Mizraim."*

All nations remember their great heroes. Once the Athenians erected an altar "To An Unknown God!" Paul complimented the *intelligentsia* that they worshipped better than they *knew*. But no one has solicited a subscription from us "In Loving Memorial To An Unknown Banker!" Perhaps we *know* our bankers and their banking business much

better than they *know* themselves. Still, there are *good* bankers, just as there are *good* rich men and *good* politicians—perhaps.

*John 14:27. "My peace, I give unto you; not as the world giveth. . ."*

Diplomats and Statesmen have long talked of World Peace—at least, since the Congress of Vienna (1815). Now give the arena to the *Moralist, Religionist* and all *Lovers of Humanity*—to *work* World Peace. They couldn't, if they wished—do any worse. If "impractical" then revert back to the law of the jungle—an "eye for an eye and a tooth for a tooth." Christians cannot continue tho' to mock the Prince of Peace—by caricaturing Him with a shot-gun in one hand, and a Bible in the other!

*Heb. 11:33-34. "Who thru faith subdued kingdoms, wrought righteousness . . . turned to flight the armies of the aliens."*

Disillusion to the *nth* degree. A former Adjuster of World Destiny recently said on the anniversary of his birthday: "Optimist that I am and must be, I feel that the most serious feature of the situation (he referred to world affairs) is the *regularity* with which *every hopeful forecast* up till now has been *falsified in the event*." And this from a statesman who prophesied a "new heaven and a new earth"—but a few years back. Many of our fathers were not statesmen, but as *men* they suffered few such illusions and they could guide the state.

*John 14:2. "I go to prepare a place for you."*

Yes, we are going to heaven *some day*—some

where, providing, we have paid the admission-fee at the door. Things that cost nothing are but little appreciated. But what kind of a heaven? A Nirvana of blissful unconsciousness—an Oriental Paradise of sensual delights—a Happy Hunting-Ground for more "game" and gain—or a place "wherein dwelleth righteousness" and good-will? The "new heaven and new earth" of Isaiah, Jesus and John were a Social Vision—where the weak, poor and sorrowful have a real chance. Many of our "martyred dead" are in heaven—they were born there anyway.

*Rev. 14:13. "Blessed are the dead which die in the Lord."*

At the present increase of Business Mortality—we shall soon need a Special Memorial Day Service to commemorate their FINIS. Marts and Lundy—a business house quotes for the past three years: "Banks indefinitely closed—one in every six; Business and Industrial Concerns in bankruptcy—one in every twenty-two; Colleges closed—one in every forty and Churches closed, but one in every 2,344." There were 210,000 churches in America—a few years back. If the church is "dying"—she's a pretty lively old lady—to attend so many funerals of her more "prosperous" critics and competitors.

*Nehemiah 4:17. "Every one—with one of his hands wrought in the work, and with the other hand held a weapon."*

To win a war, we greatly stressed MORALE and THE INTELLIGENCE TEST. In the greater problem of establishing peace (and that's what our fathers fought for)—we have forgotten that they ever existed. In the meantime, the *disturber, revolter and barker* is "knifing" his country in the back—far more dangerously than was ever revealed in any investigation of "Hun" activity during the war. "O Consistency thou art a jewel" and more than 18 karats too.

*2 Cor. 12:10. "I take pleasure in infirmities, in*

*reproaches, in necessities, persecutions, distresses for Christ's sake."*

Paul qualified as a "good soldier." *He got some stripes that he never won, and he won some stripes that he never got.* Read Chapter Eleven concerning this "defender of the faith" and then compare the poor weak "defence" of our little faith. Clever resort to conventional theological terminologies, outworn pietistic phrases and traditional verbiage often savors more of *religious camouflage* than an intelligent defence. Let us beware of the antics of "a blind man in a dark room—looking for a black hat—which is not there!"

*Matt. 9:16-17. "No man putteth a piece of new cloth unto and old garment . . . or putteth new wine into old bottles."*

Who said that the "New Deal" was only another card-game with the same old marked and "stacked" cards, and a "joker" or two thrown in for good measure? Unless, we have astigmatism—it looks very much like a "new deck" and a "grand slam." Of course, one swallow does not make a Spring, but Religion Efficiency and Team-work make very good "trumps"! God's "New Deal" calls for a "New Heart." Is your "Deal" an *I-deal*—a "square deal"—an *or-deal* or a "raw deal"? The Golden Rule is our best deal.

*John 3:16. "God so loved the world, that He gave His only begotten Son."*

Why not have a place for the "Invitation" in our Memorial Service today? New times teach new duties. "Come, ye sinners, poor and needy"! includes more than the "poor drunk" and "bum" at the City Mission. Make way there at the "penitent's bench"! The aristocratic racketeer, the "easy money" fraternity and the fake "stock" and "investment buccaneers" are coming up. The "money-changers" always did like the Temple—now rush them forward to CONFESSION and REPENTANCE! We shall need more chairs tho' for the rest of us. Why not a real CIVIC REVIVAL NOW?





# Expositions

By PROFESSOR A. T. ROBERTSON, LL.D.

## Answers to Questions

Dec. 7, 1932.

Dear Dr. Robertson:

*Is it ever right to lie? As you can see from the enclosed folder, I am preparing to preach next Sunday night on the 9th commandment, "Thou shalt not bear false witness." I am in trouble, and hope you can help me.*

*I had always said that there was no excuse for telling a falsehood, and that we should always observe the commandments, regardless of the situation. Recently the husband of one of our members lost his mind, and was placed in the insane asylum. A few days ago he escaped from the institution, suddenly appeared in his home, confronted his wife for a settlement for having him confined in the institution, and was dangerously angry at her. "Have you applied for my release?" he demanded a number of times. She saw herself helpless before him, the only protector and dependence for her two small boys. Should she tell the truth, that she had not applied for his release, and be killed, leaving the boys orphans; or should she falsify, say she had applied, and save her life to rear her boys? She did the latter. Did God justify the act, or did He want her to trust Him for deliverance, while declining to deviate from the truth? That is the question that troubles me.*

*When the physician tells you that your companion's condition is critical, and that you must not let her know the truth about herself, and then she asks you the point-blank question, "What does the doctor say about me?" Is it right to lie to save life?*

*I am troubled as to what to say. If I confess that there are circumstances under which it is excusable in the sight of God to lie, then I open the way for people to offer every kind of excuse for falsifying, as they can consider their situation an excusable emergency. Yours fraternally, Leland Jerome Powell, Norwood, Ohio.*

Our brother's trouble is sometimes a real problem of the greatest difficulty. The late Dr. Henry Clay Trumbull, of the Sunday School Times, was an able exponent of the view that a lie is never justifiable under any circumstances. There is no doubt at all that truth should be the mark of a follower of Christ who called himself "the truth." Dr. John A. Broadus used to insist that one was not always obliged to tell all that was true if doing so would do harm to all concerned and no good. That, of course, is a different question from stating a flat falsehood such as the brother raises in his two illustrations. In cases of severe illness

it becomes a delicate and difficult question to decide what to tell a patient. I should say that the physician should be consulted before one is told that he will not recover. Sometimes one may avoid a downright answer and not disturb the hopefulness of the patient. There are times when it seems a pity for the patient not to be told the facts. It is occasionally almost cruel to let one go out into death without a chance to say a last word. Circumstances differ in every case so that I know no final word to say about it. Certainly both the physician and the loved ones want to do what is right in the matter. In the last analysis they must decide. I have no disposition to criticize the conduct of those who decide to do in such cases what I should not myself do. The case of a violently insane person brings problems of its own. It is kin to war when one does not feel under obligations to tell the enemy the secrets of his side of the conflict. Normal and ordinary methods do not apply. I think that it is better to leave one to act in such a case according to his own judgment and conscience. In the case mentioned there was a conflict of duties, that toward truth, and that toward the children. The insane and murderous husband was not entitled to know the facts. I have long ago ceased trying to lay down a formula in such matters that will always work. Righteousness is doing right and truth is the absence of intentional deceit with an evil motive. But one must not go over the cliff and accept the Jesuitical principle of doing evil that good may come. The end does not always justify the means. So I conclude with the confession of my inability to crack this old conundrum as to whether a lie is ever justifiable. I should wish a clear definition of lie and truth for each instance rather than settle it in a doctrinaire fashion. This is not what our brother wants, but for myself I see too many complications in life to lay down a universal proposition on this point. Certainly perjury in court to save a life is a sin and a crime.

\* \* \*

Dec. 1, 1932.

My Dear Brother Robertson:

Knowing you as an internationally recognized Greek scholar, I am troubling you for some information concerning some New Testament texts.

1. Acts 11:20—I notice that the "Textus Receptus" has *Hellenistēs* which would seem to mean Greek speaking Jews, while Tregelles, Tischendorf and Alford have *Hellen* which would mean Gentile Greeks. The difference is quite material. Which do you prefer?

2. Acts 11:26—The "Textus Receptus" has *protōs*, the adjective, which would seem to mean

that Antioch was the first place where disciples were called Christians, but Tischendorf, Tergelles and Alford have *prôtōs*, the *adverb*, which would seem to mean that, when disciples first appeared at Antioch, they were called Christians, or Christians.

3. I have been giving considerable study to the subject of "Repentance." I notice that Prof. Broadus says "The idea of sorrow is not in the word *metanoëō*." I also discover that our word *repentance*, or *repent* is derived from *poena* which means punishment. And I find it difficult to link up *meta* after *noëō*, I think, with the idea of punishment.

Please help me out. Sincerely and fraternally yours, J. Calla Midgett, Macon, Ga.

The correct text in Acts 11:20 is *Hellēnas* (Greeks), not *Hellēnistas* (Hellenists). The old manuscripts are divided, but only *Hellēnas* (Greeks) suits the context. It was nothing new for Hellenistic Jews to be disciples of Christ. There were plenty of them in Jerusalem already (Acts 6:1). Barnabas was sent up to Antioch because here "even Greeks" were converted. He

brought Saul, himself a Hellenist, from Tarsus for this very reason, because Saul had been made by Christ "a chosen vessel" for the Gentiles.

In Acts 11:26 *prôtōs* is the correct text, not *protōn*, but both are adverbs and there is thus no essential difference in the idea.

"Repent" is a Latin word, *repenitet me* ("it pains me again") by way of the French. The Latin *poena* means pain, punishment. "Repent" means to feel pain again, to be sorry. That is not what the Greek word *metanoëō* means which has no idea of sorrow at all, but means simply a change (*meta*) of mind (*noëō*) and conduct, a complete turning round. It is a thousand pities that the Latin phrase through the Vulgate has come into the English New Testament as a rendering of *metanoëō*. John the Baptist and Jesus did not command people to be sorry, though they ought to be, but to change their whole attitude toward God, to right about face. The Greek has a word for being sorry (*metamelomai*) and Paul draws a clear distinction between *metamelomai* (mere sorrow) and *metanoëō* (*metanoia*, complete change) in II Corinthians 7:8-10.

## Prayer for the Ruler in Dark Days: Psalm XX

By PROF. PAUL HOERLEIN ROTH, D. D.

The Lord hear thee in the day of trouble;  
The name of the God of Jacob defend thee;  
Send thee help from the sanctuary,  
And strengthen thee out of Zion!

Remember all thy offerings,  
And accept thy burnt sacrifice;  
Grant thee according to thine own heart,  
And fulfil all thy counsel!

We will rejoice in thy salvation,  
And in the name of our God we will set up our  
banners:  
The Lord fulfill all thy petitions.

Now know I that the Lord saveth his anointed;  
He will hear him from his holy heaven  
With the saving strength of his right hand.

Some trust in chariots, and some in horses:  
But we will remember the name of the Lord our  
God.  
They are brought down and fallen:  
But we are risen, and stand upright.

Lord, save the king!—  
May He hear us when we call.

It is a dark day in Israel. Upon the king

weighs the burden that attends all rulership. Alone in the sanctuary he offers the sacrifices that go before battle, and as they burn, the deepest desires of the king's heart rise with them. While he is offering, the gathered nation waits without, joining their prayer with his, making intercession for their leader in his hour of crisis. This psalm is that intercessory prayer of the people for their ruler.

Verses 1 and 2. Only Jehovah can help. To Him the nation cries aloud in behalf of their king: "The Lord hear thee in the day of trouble! The name of the God of Jacob set thee up on high!" "Jacob" is "Israel." The Name is Israel's God, manifested and active in a thousand former perils. May He set the king upon a height where no foe can touch him! May help, like reinforcements, deploy out of Zion to assure the victory!

Verses 3 and 4. The king is offering sacrifice. He has placed upon the altar the whole burnt-offering, and, besides, that portion of the meal-offering which is called *ascharah*, which carries prayer for the remembrance of the petitioner. "May God be pleased with these offerings! May He accept the burnt sacrifice!" Such sacrifice is ultimately the broken, contrite heart abasing itself in humblest trust and hope in God. The people's prayer is that the fervent prayer of the king's heart may be granted; that his counsel (*etzah*), his plan of battle, may prosper.

*Verse 5.* Though the day is dark, the spirit of the people is not overcast. Though their present position is unfavorable, they face the crisis without panic, even without misgiving. It is victory they expect, not defeat. "We will shout for joy because of thy salvation." The word "salvation" here means triumph in the approaching battle. "In the name of our God we will set up our banners." It is the name of God that inspires them, as it must all substantial enterprises. Then the rejoicing of hope repeats: "The Lord fulfil all thy petitions!"

*Verse 6.* All this time the sacrifice is being offered, the people meanwhile uplifting the intercessions we have heard.

Suddenly a solitary voice is heard, breaking the solemn pause. Already an answer is come. Was there some visible token? This cannot be answered. But there was something more important, the voice of faith resting upon the holy Name, uttering its premonition of victory. This worshipper has heard in his heart the answer, and savors the victory in advance. "Now I know," rises the triumphant voice, "that Jehovah gives help to His anointed. He will answer him from His holy heaven with the saving strength of His right hand." Here is faith, serenely certain, conscious of its answer.

*Verses 7 and 8.* It is from holy heaven, from the right hand of Jehovah, that deliverance is expected, emphatically not from armaments. The glorying of this voice is not the silly gloating over model armaments, it is not militaristic pride, that pagan, futile madness that has made a shambles and ruin of the human race. "Some may glory in chariots, and some in horses, but we, we praise the Name of Jehovah our God." Here speaks the spirit of the ancient law which forbade Israel a standing army and the keeping of many horses, that Israel's glory against the enemy might be alone the sure defense and protection of the Name of their God.

Verse 8 is, as Luther says, "a song of triumph before the victory, a shout of joy before succor." And this too in the face of present adversity, for *qum* means to rise, not to stand. However, the singer sees the parts reversed. The enemy are bowed down by the mighty hand of God, but the worshipping host rise up, stand firm, and keep the field.

*Verse 9.* The voice ceases, and again the prayer of the multitude bursts forth like an extended Amen: "Lord, save the King! May He hear us in the day we call!"

Is there not a significant, striking parallel between that day and this, between this prayer and ours? Here is a nation in trouble, with victory

over the enemy to human view beset with doubts. Hope can be seen only in divine aid. We behold the ruler seeking that aid, publicly praying for the strength that cometh from on high, offering that sacrifice of a humble heart which alone can win divine favor and render its possessor an effectual instrument of deliverance for the people. We see the unanimous confidence that animates the people who go to battle under such leadership, a confidence which sees the battle as already won by the pledge of the inner victory which has changed fear to faith and reliance upon human power to dependence upon Jehovah.

We behold the repudiation of chariots and horses, all material wealth and force as a means to true prosperity,—and, in their place, the name of the Lord our God. Under that banner, and in that faith, surely we of today can feel the same certainty of triumph, and end our prayer as Israel did, "The Lord has given victory to the King; He answereth us in the day we invoke Him."

But there will be no triumph without the condition of humility, penitence and faith. There should be no doubt about that. The words of Lincoln come irresistibly to mind, and if we read into the term "slavery" its modern meaning, they are apt as ever, full of warning, and full of a great hope as well:

"Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

And adding to these words another utterance of the same great president, spoken in May, 1862, to a delegation of church people, we find reproduced the very spirit and faith of this psalm. In it lies the whole secret and hope of an abiding national prosperity. "You all may recollect that in taking up the sword thus forced into our hands, this government appealed to the prayers of the pious and the good, and declared that it placed its whole dependence upon the favor of God.

"I now humbly and reverently, in your presence, reiterate the acknowledgment of that dependence, not doubting that if it shall please the Divine Being who determines the destinies of nations, this shall remain a united people, and that they will, humbly seeking the divine guidance, make their prolonged national existence a source of new benefit to themselves and their successors, and to all classes and conditions of mankind."





# *The Preacher In His Pulpit*

## **MOTHERS OF MEN**

By THE REV. DAVID E. MAXWELL, B.D.,  
PITTSBURGH, PA.

*"Son, behold thy Mother." John 19:27.*

Of all the great days contained in our Church Year—Christmas, Easter, Ascension Day, Pentecost, Trinity—Mothers' Day comes near being the holiest of all.

### **But Why Do We Observe Mother's Day?**

There is a vital reason. "Good motherhood is the basis of all our prosperity," said Miss Anna M. Jarvis, a young Sunday School teacher in the city of Philadelphia. Her mother was of the old-fashioned God-fearing kind who, too, had borne her share of the work in the schools. She was a devoted teacher in the Primary Department. Faithfully discharging the duties of the office, she had taught children, and their children, and their children's children. To honor this God-fearing mother and veteran teacher, one second Sunday in May Miss Jarvis presented each of the children with a white carnation. Later all the pupils in the school received a carnation.

The fitting symbolism of the idea soon took root and the matter was brought to the attention of the International Sunday School Association. In 1914 Congress authorized the President of the United States of America to proclaim the second Sunday in May of each year as MOTHERS' DAY.

Well may we pause in our worship to honor her who, next to Jesus Christ, is God's greatest gift to man—MOTHER. Kate Douglass Wiggin says: "Most of all other beautiful things in life come by twos, threes, dozens, and hundreds. There are plenty of roses, stars, sunsets, rainbows, brothers, sisters, aunts and cousins, but only one mother the whole world over." It was said in old Jewish sacred book, The Talmud, "God could not be everywhere: so He made mothers." It may not be sound theology, but is certainly a noble interpretation of the function of motherhood, and of the influence thus wielded.

### **A Mother's Influence Is Beyond Estimate**

Science is now teaching us that as waves start out in a still pool of water from a stone dropped upon its surface, so waves proceed from every moving being or thing on earth. If we wear our watches while in the mill or power houses where great energies are liberated, our watches become magnetized and fail accurately to record the passing moments. If we hold an un-magnetized bar

of steel in the proper position and merely tap it with a hammer, it exhibits the qualities of magnetic materials. If this is true in mere material things, how much more so with the delicate material of the immortal souls of living children? Again, science says that the influence is stronger nearer the source and center of the waves.

### **Who Is Nearer to Each of Us Than Mother?**

She shared her life and love with us when our members were as yet unformed. She freely walked into the valley of the shadow of death that we might have the light of life. In her arms we learned repose and rest. To those same loving arms we came in play and in pain, for pleasure and comfort. Those same arms taught our infant feet to walk and lifted us over the rough places. She laboured in love that we might be in comfort and plenty. Then she put a book under our arm and sent us off to school. That separate journey has begun to lead farther and farther away from the encircling arms of mother. But, best of all, she taught our baby lips to lisp the name of JESUS, and told us first the wondrous story of the Saviour's love.

### **Not Only in the Earliest Days of Infancy Does a Mother's Influence Aid and Direct Us**

Her constant example of love and sacrifice does more to mould the character of her children throughout life than all her counsel and teachings. What mothers are—more than what they say—determines the character of the home. Witness Hannah of old. She trustingly prayed the Lord for a son, promising him as a servant to Jehovah. Early in his life this son was dedicated to the Lord, and Samuel grew up to a mighty warrior for the right, a true servant of the Lord. Always he gave testimony of the trend her devotion had given his ways. A mother's influence goes on through life like a guardian angel. Many a man can trace his steady upward course in life to the influence and example of a godly mother.

The great leaders of the world were not made by courts and schools but by the mothers of the world. If we want a record of the really great ones of the world, let us search not on the monuments of old, nor the records of yesterday, nor the Who's Who of today, but in the unwritten annals of the mothers of the world. The world sees the man of honor and position, never noticing the modest mother basking in the shadow of his fame, content that her son is honored. A wife may do much for a husband but all she can do is to modify slightly what a fond mother has been years in

building and training. The raw materials are there, physically, mentally, spiritually, the proper combination of these powers with a real Christian personality and devotion is the mother's priceless opportunity.

In our system of education the mother has the priceless opportunity of moulding the life of a child the first six years of its life. And these are the most important six of all the years. In these years the plastic mind and the budding personality will be given a definite trend to endure for all time,—yes, and for eternity, too. No power so mighty for righteousness can compare with that of a godly mother in the Christian home. If our mothers are faithful to the trust that is theirs our land will become a nation of godly men and women. Our schools cannot make nor mould Christian character. Our Sunday School with but a portion of an hour of Bible study is not able to meet the need. Our churches cannot alone save the nation from deterioration at the very heart. It is the mother's supreme task. It is the mother's priceless opportunity for "the hand that rocks the cradle" does truly "rule the world."

Oh, if our mothers were only content to be MOTHERS! Many women are seeking work in world. They look this way and that, seeking some new thing, some new field to conquer. We admire the ambition. But we can see no greater work in this world, nor in eternity, than to build sturdy men and women who will tomorrow carry on the work of the world and the worship of the Creator of this world. We know of no finer opportunity for Christian service than true motherhood. Our ideals, our hopes, our inspirations, all come to us from mother. How one young man looks back with gratitude to the day his mother took him aside and said to him, "Son, you will soon be of age, and will be seeking a home of your own. You will be wanting a fine young woman to be your wife, the mother of your children. That is right. Look for the finest, purest, sweetest Christian young woman you know. But when you meet her at the altar, be sure you can offer her as pure and true a man as you desire woman in the mother of your children."

There is another fine mother we know. She has no time for many things that seem so important to so many women. Cards and clubs and merely social things seem not to interest her. But she has plenty of time for her children. She has four sons and one daughter. While they were training for their life work, she studied with them, shared their problems, ever guiding in the Christian channels. Today there is a minister of the gospel, a Christian physician, a godly engineer, a cultured teacher, and a missionary in foreign fields, all singing the praises of this mother who had time for her children.

### Godly Mothers Are the Best Supporters of the Church of the Living God

From Hannah on down through the ages mothers have dedicated their sons and daughters to the

Christian ministry of the world, sacrament, and serving love. When M. T. Simpson broke the news to his widowed mother that he felt the call to preach the gospel, and to leave home to prepare for such work she answered him with tears of gladness in her eyes, "My son, I have prayed for this moment ever since your birth, for then I dedicated you to God for the Christian ministry." So it was with Martin Luther's mother. So with the mother of John Wesley and his brother Charles. So with hosts of Christian mothers who are serving God in their homes, dedicating the first fruits of their life blood to the Giver of Life.

### A Mother's Need of Jesus Is Urgent

Our mothers have the greatest influence in the world. Our mothers have the most priceless opportunity in the world. Our mothers therefore, to exert best this greatest of influences and most wisely to use this most priceless of opportunities, have urgent need of JESUS. Jesus will go along with you, mothers, to lead you into all truth, to guide and direct you, if you will. "Ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you," is the assurance of Jesus himself.

There is an old tale of the time when in a pleasant mood, the gods called all the workers of the world to Mt. Olympus to bestow a crown of merit on the greatest worker. All workers gathered in response. The artist came with his painting, the poet with his verses, the sculptor with his model in stone, the tiller of the soil with his fruits, the teacher with his learning, the artisan with the work of his hands. There was a bent old lady who shrank back with nothing in her hands. "Why are you here, madam, with nothing in your hands?" thundered the gods. "I am just here to look on," she said, "I merely wanted to see who received the crown. Those are my children." "Give her the crown," said the judges. "She is greatest who trained and inspired them all." Just an idle tale of mythology of Greece you say? True, but so will the Father of our Lord and Saviour reward true motherhood. Not only hereafter, but here.

But how are we honoring our mothers? We are gathered this morning in the holy place to worship the Most Holy, and to honor our mothers. But are we honoring her? We are here. Where is mother? Is she properly cared for in her declining years. Is it a heartfelt impulse or is it simply words of the lips? If your mother is still living, may you honor her now.

When we think of mother it is to think of the dearest, sweetest one in all the world, who tenderly cared for us, sacrificed for us, yea, was willing to die for us. Let us do reverence to our mothers, or to their hallowed memories.

## THE DANGERS OF MEMORIAL DAY

By THE REV. CLYDE W. BLACK, AGOSTA, OHIO

*"Remember the former things of old." Isaiah 46:9.*

Holidays, it seems, are especially susceptible to misuse and abuse. Thus it happens that Thanksgiving not infrequently is a day of gluttony, Christmas has been commercialized, Easter for many is but a fashion parade, and Independence Day has lost so much of its original meaning that the mention of the Fourth of July only brings memories of fireworks or thoughts of a safe and sane Fourth. Therefore it is not surprising that one of the most sacred of our national holidays, Memorial Day, has suffered its share of abuse in the observance of it. This is not a subject to be taken lightly for the improper observance of this day may be fraught with serious consequences for ourselves or our posterity in this country and the world at large.

It is the function of the preacher or prophet at times to wave the red flag of danger and warning. It is his duty to call attention to abuses and practices that may be leading toward undesirable results. So I turn now to the task of pointing out the dangers of Memorial Day. Of course, these dangers are not inherent in the day itself, which has at heart the finest of aims, but it is in the customary observance of this holiday that the dangers lie.

### I

In most of our Memorial Day orations it is inferred or stated openly that all of our wars have been necessary, just and righteous. Furthermore, it is often implied, though not quite so openly, that our enemies were always foul, blood-thirsty wretches who were absolutely in the wrong, while we of course were in the right and certainly had the Lord on our side. We may further emphasize this idea by singing about those enemies whose blood washed out their foul foot-steps pollution. But is it as true as the orator seems to believe it to be, that all of the wars in which we as a nation have taken part were necessary, just and righteous?

Let us call the roll of our wars, viewing them impartially and not as we studied them in our histories in school. First, the Revolutionary War. We say it was necessary to win our independence. Perhaps so. But perhaps it would be better not to pass final judgment till we see the results of the movement of non-violence in India. There may be another way of winning freedom.

The War of 1812 was declared by a small majority of Congress because of the energetic efforts of a small group of ambitious politicians. The older statesmen who had lived through the Revolutionary period were opposed to it.

The Mexican War of 1848 is enough to make

any Christian hang his head in shame. It was surely a war of aggression and exploitation in which a strong nation overcame its weaker neighbor. Even a later President of the United States said that President Polk declared war unnecessarily and unconstitutionally.

"But," our orator exclaims as he swells with pride, "Look at the Civil War. The slaves were freed as a result of it." Yes, but did you ever stop to think that we could have purchased the freedom of every slave for a half or a tenth of what that war cost? Other nations freed their slaves, and ours is the only country that I know of that had to fight a Civil War to do it. Instead of boasting of the fruits of the Civil War we ought to assume an attitude of repentance because we resorted to war to solve a problem that could have been better solved peaceably.

Then the Maine sank. Later investigations show that likely as not it went down as the result of the explosion of its own magazine. But in 1898 we were sure the Spaniards did it and with the cry of, "Remember the Maine," we plunged into war. It is true that we justified it as a humanitarian campaign to free the oppressed Cubans, but the rest of the world looks at it and its results as a demonstration of American imperialism.

Most recently of all we fought to make the world safe for democracy, only to find in the decade and a half since then that democracy is in the most perilous position it has occupied in a century. But did we have any reason for entering the World War? There are careful students today who tell us that there is good reason to believe that if the United States had not entered the war it would have ended sooner and have been settled upon a more equitable basis.

We would not detract from the honor of the men who fought these wars, nor question the sincerity of the officials who declared them. But we cannot view our record without somewhat of a feeling of shame and we cannot maintain that all of our wars have been necessary, just and righteous. Neither can we say that our enemies have always been entirely in the wrong.

### II

There is serious danger that the usual observance of Memorial Day may build up the militaristic spirit, especially in youth. Do we need martial music, marching, uniformed men, and bombastic militaristic addresses in our celebration of this day? Do not these things seem far from the spirit that moved those women who first decorated the graves of the fallen? Would it not be better to spend this day extolling the virtues of peace so that we shall not add in the future to the number of graves of fallen soldiers? Anything that tends to develop the spirit of militarism is a threat to the peace of the world. Germany and France after 1870 set about educating their youth into the militaristic spirit. How well they succeeded was



tragically demonstrated in the storm that broke on the world in 1914.

We have in this country organizations that are as dangerous to the peace of the world as the Kaiser ever was. Like him they think only in terms of military force. If they have their way Memorial Day and every similar occasion will be used for the glorification of militarism and the worship of Mars. But instead, let us who profess to follow, not Mar, but the Prince of Peace use this occasion and every occasion to show the virtues of peace. Let us shun as poison those demonstrations that show the glory and beauty of war, lest they delude some. For war is not music, and flags and clean uniforms. It is filth and suffering and death. It is not honor; it is dishonor. Let us tear away the mask and see war as it is, a death-dealing monster. Let us look toward Peace, an angel of light.

### III

Too often in our celebration of Decoration Day we place a false emphasis upon value; we honor the heroes of war and forget the heroes of peace. I would not detract from the honor that has been given the soldier dead. They were brave men. They made great sacrifices for their country. On the other hand I cannot approve of the shallow sentimentalism that practically deifies every man who ever died in uniform. Soldiers were good and bad very much like the rest of us. But while we honor them with all the veneration that is due them, let us also remember that there were heroes of peace. The greatest battles have not always been fought by soldiers. The pioneers who pressed into the wilderness exercised courage and made sacrifices. They displayed a brand of heroism that is unsurpassed anywhere.

## HOLD THAT LINE

(Baccalaureate)

By THE REV. RICHARD BRAUNSTEIN,  
HIGHLAND FALLS, N. Y.

*"And Jesus said unto him, no man, having put his hand to the plough and looking back, is fit for the kingdom of God."*—Luke 9:62.

A dramatic critic said, "Anybody can write a good first act." The same may be said about first chapters in fiction, first couplets in poetry,—first attempts everywhere.

Preachers start off on the right foot when they discover a vital theme and select a fitting text. But a sermon is more than that. It represents, if it is brief, cogent, logical, mental acumen and physical patience. Messages that inspire, are helpful, arrest attention, intrigue imagination do not come from men who enjoy preparation. The real joy they experience is that they prepared. Crea-

Shall we not in fancy, at least, allow the heroes of peace to have a Memorial Day parade? There they come. First the mothers who fought the bravest battle that was ever fought, as the poet says. Then come the men who redeemed America from ignorance and immorality; the teachers and preachers. Surely some of them deserve a place in our imaginative parade. We cannot leave out the medical profession, from the humble backwoods practitioner to the skilled research specialist. Or what about those who have toiled for the betterment of social conditions? Make way in our parade too for the lowly laborer. Here come the men who till the soil, dig in the mines and toil in mill and factory. Are there not some heroes among them? The Heroes of Peace! May we give them the honor that is their due.

As we have allowed our fancy to stage this novel parade we are reminded that it is as heroic to live for our country as it is to die for it. In fact, in many situations it takes much more of real courage to live for God and country. Nor dare we forget that the work of the soldier has been more or less negative. The real values in individual and national life are those which were attained by our heroes of peace. It is their work which has made possible more comfortable and abundant living for us. Hail to the Heroes of Peace! Let us not on Memorial Day, nor any day, lose sight of the real values of life and honor the heroes of war to the extent that we forget and neglect the heroes of peace.

We need Memorial Day to help us keep alive the feelings of gratitude and reverence. Therefore, seeking to avoid the dangers which have been so often connected with its observance, let us approach it humbly and honestly. Let us use it to build up sentiment for peace, and keeping a true estimate of values may we strive to give honor to whom honor is due.

tive effort demands hard work,—sweat of mind, heart, soul. Satisfaction is derived from fruit, not husbandry. Yet it is husbandry from whence comes harvest.

Ideas are splendid assets but they are not sufficient for the winning of goals. Good intentions alone, will not do. It is not easy to sustain interest, maintain spiritual glow, complete a task. That is why leadership is at a premium and most of the work of the day is done by second and third class men. Leadership is that subtle fusion of the worker with his objective, that demonstration of extra ingredient that stays by the stuff until the chore is done,—indefatigable effort in the heat and dust of the noonday period of a program or project.

There is a lot of unfinished business on the table of the world. The average person is lost when the band stops playing. When the grandstand is empty and the crowd is departed. The program may be glamorous but the details are irksome. The speeches may be stirring but the conditions

demand gumption. Spasms never hold the line for long. Routine makes a person impregnable. Discipline strengthens purpose. Sacrifice builds character. The difference between those who make their mark on granite and those who make a feeble dent on sand is the difference between those who have learned that success is not brought about by luck or magic and those who imagine that wishing mooning is all that is necessary.

The ball is carried down the field to the goal posts because the cry of the ages, "Hold that Line" is made operative in the lives of the players. Knute Rockne said to his team, "Be a good but hard loser,—but don't lose." It is all very well to advise, "Hitch your wagon to a star" but it is better to exhort, "Hitch your star to the wagon." In other words, make the star do the work. Make ideals real. The great leader is ideal and real; he is real and ideal.

Lady Jeunes asked Mr. Joseph Chamberlain why, in his opinion, so many men fall short of their ambition. The answer was, "Because they come to the place where they turn back. . . . . . " "They have killed the dragon at the first bridge and at the second, perhaps even at the third; but the dragons are always more formidable the further they go. Many turn back disheartened and very few will meet the monsters to the end. Almost none are willing to have a try with the demon at the last bridge; but if he does, he has won forever."

The beginning of a contest is anybody's game. It's the last minute of play that counts. In history it is the last trench, the farthest frontier, the last mile that turns tides, spells victory, wins the palm, plants the flag. Jesus, could say, having qualified, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." He went the last inch of the last mile to the cross. It was not until he reached the cross that he could say, "It is finished." Anything short of Calvary would have made history a different story,—with no thrill of adventure, no throb of brave endeavor. History is the record of the forward drive, the great offensive,—men and women going over the top in the name of burning causes and ephocal

turning points, in every realm of worth and sphere of value.

Paul Bourget, the French novelist writes about *Le Demon De Midi*. His Biblical symbol is taken from the ninety-first Psalm: "The destruction that wasteth at noon day." Test of power is not the dew of the morning but in the approaching afternoon. It is at the height of battle, center of combat, heart of campaign. New brooms sweep clean. Old brooms too,—but more energy, more power is needed. In the midst of years or deeds,—the beginning is not difficult. It is the finish that is hard, demands one's best, all one is.

Joshua made the sun stand still. The last hour seemed like the whole day. Let us, for the moment, deny orderly solar systems and artificial time-tables. Hours are long or short as we fill them full or leave them bare of achievement. That ancient worthy performed a miracle indeed. He used the most accurate measure of time which has ever been devised, namely, *deeds*. He summed up his prowess and strength by hard work, persistent effort, bull-dog tenacity. It is possible to swing so much of life into last moments that they become hours under the touch of dauntless endeavor.

Where are the leaders? In the front-line trenches. In the last, sorry ditches. Their identification,—swords, broken short, at the hilt. The picture is "Custer's Last Stand." A man dying with his shoes on. Going down, but *fighting*. The application may be made to cover all of our individual and collective strivings. It is this we need to learn as we take the trails of life, meet its issues, face its crises. Ships do not come in until there is a captain on the bridge. Dividends are not declared until investments are made. No man "brings home the bacon" unless he first goes out after the prize. The world owes you a living,—after you have proved the worth of your hire.

"The hero is not fed on sweets,  
Daily his own heart he eats;  
Chambers of the great are jails,  
And head-winds right for royal sails."

## Preachers and Preaching

THE CHURCH STANDS FOR VISION, DISCIPLINE, AND A GOAL

By Joseph Fort Newton

It is a chief value of the church that it brings law, habit, and discipline into what otherwise tends to become—and for all, except a few finely trained spirits, actually does become—a fluid and fitful life, without vision, direction, or goal. The church

offers an ancient altar and its offices, and old and lovely liturgy of penitence and praise, a method of inner culture tried through long time by generations of heroic and holy men, together with wise rules to regulate impulse, to subdue passion, and to train our lives in dignity, order, and beauty. To submit to its discipline, to surrender to its atmosphere, to obey its rules, is to make short shift of languor and laziness. At once, in place of idle, aimless drifting, a reign of order, of effort, of regularity, of continuity, is set up, such as we need in the quest of any art. The rules of the old ascetics may not be for us to follow, but surely the art of life, no less than the life of art, demands struggle, self-denial, self-sacrifice, else it will not take us very far.

# CHURCH MACHINERY VS. THE INDIVIDUAL SOUL

By Samuel M. Shoemaker, Jr.



What a vast preponderance of religious utterance is sheer editorial! Most of it is wise and good and true; but most of it also wears an appearance of irredeemable abstraction to the common man. It is one thing to read what several hundred bishops think, for instance, of the condition of matrimony today; it is quite another thing to know what to do when your particular marriage is going on the rocks. It is not the church's business to make pronouncements about marriages, but to get to the people who are having the difficulty.



We put a terrific amount of effort into investigations. We had a great to-do during the war as to the want of religion in the men of the armies. Clergymen were edified, old ladies were horrified. The net result was to increase the sense of the terrible religious situation in which we find ourselves, rather than to tell us what to do about it.



Again there is a similar amount of energy expended in huge numbers of organizations which the Church must support and keep functioning. A while ago I read a book in which I found the entire organization schedule of one local church. It read like a railroad timetable. My head swam. I wondered what St. Paul would think of the whole thing. If you counted the number of people who

went into the doors each week, it would reach into the thousands, but I kept wondering what went INTO THE PEOPLE.



Sometime ago I sat in the back of a church while a lady explained a "Church-pantry" to some forty women. There was a place where the women of an area brought samples of their preserves and jellies, and stacked them before they were distributed to places where people were not apt to have such things. The women got very much excited about it, and fell to work at once. I chanced to lunch with the lady who was doing the talking, and I asked her a very blunt question. I asked, "How many of the women do anything for the street-women in the southern part of the city?" She said, "You know, it's curious. There are a dozen women like that in a hospital in South—, and only yesterday I called up fourteen of our *ladies* to see if some of them would not go down to visit them, but THEY ALL DECLINED." Orange marmalade, my friends, is a good deal easier to make than Christians.



—Extracts from Dr. Shoemaker's book, *The Conversion of the Church, which every minister should study.*

Feb. 1, 1933.

Dear Expositor:

Enclosed please find check for three dollars and twenty-five cents for another year's subscription to THE EXPOSITOR, and the Minister's Annual for 1933.

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Thanking you for your patience with me, I am yours sincerely,

W. H. Stevens, M. E. Church,  
Box 67, Pine Bluffs, Wyo.



# Threads of Gold

## From the New Testament

By Rev. Robert T. Bridge, Pastor First Congregational Church, 110 N. Jefferson Avenue, Wellington, Kansas.

*These Bible Studies I prepared for my own church and gave on Sunday evenings, copying out on a blackboard (a large one) the outlines as inclosed.*

## Suggestive Lines of Thought for the Bible Student

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|---|--|
| I. THE NEW TESTAMENT AS A BOOK OF ADVENTURE.      | VI. THE NEW TESTAMENT AS AN EXPOSITION OF SALVATION. |
| II. THE NEW TESTAMENT AS A BOOK OF GUIDANCE.      | VII. THE NEW TESTAMENT AS A BOOK OF WARNING.         |
| III. THE NEW TESTAMENT AS A GUIDE TO CONDUCT.     | VIII. THE NEW TESTAMENT AS GOD'S SUPREME REVELATION. |
| IV. THE NEW TESTAMENT AS THE FOUNDATION OF FAITH. | IX. THE NEW TESTAMENT AS A MANUAL OF DEVOTION.       |
| V. THE NEW TESTAMENT AS A SOURCE OF COMFORT.      | X. THE NEW TESTAMENT AS A BOOK OF VICTORY.           |

### I. The New Testament As a Book of Adventure

#### Adventure As A Trial of the Issue

Assurance of Christ's Identity. (Matt. 14: 22-33)  
Acceptance of God's Will. (Acts 4: 18-20)  
Preaching Leads to Action. Acts 8: 26-40)  
Seeing With God's Eyes. (Acts 10: 1-48)  
Looking Death in the Face. (2 Tim. 4: 6-8)

#### Adventure As A Spirit of Enterprise

Exchanging the Good for the Better. (John 1: 35-42)  
Determination to Secure Blessing. (Luke 5: 18-26)  
Searching for the Truth. Acts 17: 10-12)  
Publishing the Good News. (Rom. 15: 24-28)  
Scaling the Heights of Experience. (Phil. 3: 12-14)

#### Adventure As An Acceptance of Risk

The Denunciation of Sin. (Mark 6: 17-29)  
Renouncing the Material for the Spiritual. (Luke 18: 18-23)  
Loyalty Placed Before Safety. (John 11: 16)  
Returning to the Scene of Defeat. (Acts 14: 8-22)  
Paying a Visit to An Enemy. (Acts 9: 10-18)

## JESUS

### The Greatest of Adventures

#### CHALLENGES US TO

Make Trial of the Issue. (John 16: 24)  
Cultivate a Spirit of Enterprise. (Matt. 28: 19-20)  
Accept The Risk Involved. (Matt. 16: 24-25)

#### AS HE DID

In Coming To Earth. (Phil. 2: 5-8)  
In Seeking The Lost. (Luke 19: 10)  
In Going to The Cross. (Mark 10: 32-34)

*Chapter II, "The New Testament as a Book of Guidance," will appear here in the next issue*

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## BOOK REVIEWS

By THE REV. I. J. SWANSON, D.D.

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### THE MINISTER AND HIS OPPORTUNITY.

By Frederick A. Agar, D.D., author of such useful works as "The Local Church," "The Competent Church," "Church Officers," etc. Revell. 96 pp. \$1.00.

This book deals in a competent way with the work of the pastor. It discusses the duties and opportunities of the minister, as a church leader and spiritual director; what constitutes ministerial success; handling the membership and co-ordinating the local church organizations; and church finances, evangelism, pastoral education, and practical opportunities. Even pastors of long and successful experience would find this book helpful.

### PELOUBET'S SELECT NOTES ON THE 1933 INTERNATIONAL S. S. LESSONS.

Improved Uniform Series, by Amos R. Wells, Litt. D., W. A. Wilde Co., Boston, 378 pp. \$2.00.

This is the fifty-ninth annual volume of the *Select Notes*. A multitude of S. S. teachers, especially those of conservative belief, regard this book as "the old reliable," in its field. It contains four pictures in full color, 125 illustrations in the text, colored maps, chronology, bibliography, and suggestions for teachers. The lesson comments are illuminating and practical. The book should build up the spiritual life of everyone that uses it.

### THE LIVING CHRIST IN THE WORLD FELLOWSHIP OF RELIGIOUS EDUCATION.

The official record of the 11th World's Sunday School Convention at Rio de Janeiro, 1932. Compiled by W. C. Poole, Ph.D., Bethany Press, St. Louis. 351 pp, with map and 8 illustrations. \$1.50.

It contains statistics of S. S. membership throughout the world; an account of the fine arts in religion at Rio; of the convention music, pageantry and art organization; addresses at the main sessions, and at open air gatherings; reports of the youth sessions, popular conferences, and seminars; and in addition it gives a graphic description of the great convention as a whole. Every pastor should read this book.

### THE BIBLE LOOKS YOU OVER.

By Arthur Stevens Phelps, D.D. Judson. 229 pp. \$1.50.

The author is the brother of the perhaps more widely known William. Arthur writes with similar literary charm and distinction. This book sets its readers in the light of the less known characters and passages of Holy Scripture. *The Bible Looks You Over* is not only a happy, but an accurate, title. The author says that in these essays he aims to be true both to progressive theology and to old fashioned religion—a characterization well worth pondering. The thirty-three essays are classified under the following

headings: Personality, Home and Family Life, The Day's Job, Intellectual Culture, Neighborliness, Church Life Today, and The Life of the Spirit. Delightfully entertaining, and, at the same time, stimulating essays on the religious conduct of life.

### NEW TESTAMENT TIMES IN PALESTINE.

New and Revised Edition, by Shailer Mathews, Dean of the Divinity School, University of Chicago. Macmillan. 307 pp. \$2.00.

This book was first published a generation ago. It has gone through several editions. From the first, it has been regarded as an authority in its field. It is valuable not only for its history of N. T. times but also for its interpretation of Judaism as a background for Christianity. It shows how, psychologically, Judaism's defence and maintenance of monotheism against Greek culture and Roman imperialism affected nascent Christianity.

### THE HOLY WEEK.

By Bernard Iddings Bell, Prof. of Religion in Columbia University. Harpers. 79 pp. \$1.00.

The author is a notable figure in the American Episcopal church. He is a man of decided convictions in religion as is evidenced in two of his challenging books, *Beyond Agnosticism*, and *Unfashionable Convictions*. The present book is, however, purely devotional. It contains a brief meditation for Palm Sunday, and every day of Holy Week up to and including Easter. For Good Friday the author gives a brief address on each of The Seven Words From the Cross. All the meditations are marked by deep devotional feeling and by spiritual insight.

### COURAGE THAT PROPELS.

By G. Ray Jordon, Pastor, Wesley Memorial Church, High Point, N. C. Cokesbury. 182 pp. \$1.00.

Fifteen faith and courage-building messages for our troubled times. The addresses abound in fresh and striking illustrations. Some of the sermon titles are: "Courage," "Sunrise At Midnight," "Faith That Counts," "Worry Free," "America's Greatest Need," and "Invincible With God."

### EASTER, THE WORLD'S BEST NEWS.

By William Lyon Phelps. Revell. 41 pp. 75 cents.

A booklet which bids fair to be as popular as Van Dyke's "The Other Wise Man." "The Incarnation and the Resurrection," says Mr. Phelps, "Make the best news the world has ever received." This booklet, with its message of the certainty and power of the Risen Christ, will comfort and strengthen the faith of everyone who reads it. Its grace of style and its assurance of the living Christ entitle it to be called a little masterpiece.

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By Cyril Ailington, D.D., Headmaster of Eton College, England. Introduction by Dean Inge. Longman's, Green & Co. 139 pp. \$1.50.

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## THE GROUND OF FAITH AND THE CHAOS OF THOUGHT.

By Oliver Chase Quick, M.A., Canon of St. Paul's, London. Harpers. 152 pp. \$1.50.

This able argument for the validity of faith in God will appeal mainly to students. It critically examines certain modern causes and reasons for disbelief; and offers two types of argument for belief in God—the rational and the empirical. In chapter three, Canon Quick discusses ideas of God in modern science and religion. "There are three definitely distinct, though not necessarily separate, concepts of the God-head

which the civilized man can entertain," the Canon says. "God," he continues, "may be thought of (1) as the author and source of all being, (2) as the ground and substantiation of values, and (3) as the object of a particular experience." He analyzes and evaluates each of these concepts. He offers keen criticism of the abstruse theories of Whitehead and Jeans. His closing chapter on God's unique self-revelation in Jesus Christ is superbly done.

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By William Clayton Bower, Head of the Department of Practical Theology, Divinity School, University of Chicago. Abingdon. 231 pp. \$2.00.

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By Percy Elliott Lindley, Dean of the Faculty and Prof. of Religious Education, High Point College, N. C. Macmillan. 245 pp. \$2.00.

This book points out the enduring basis of church success, namely, by understanding and satisfying the deep spiritual longings of humanity. The church, Prof. Lindley maintains, must recognize in its program the primacy of human nature; make a new approach through the forces that make to-morrow rather than by those that made yesterday; appeal through beauty; provide physical comfort in the church building; recognize and make provision for helping the differing temperaments and mental needs of the members of its congregation; minister to social hunger and to self-expression in religion; and develop a genuine heart-felt religion, full of grace and peace, that can anchor the soul amid the conflicting currents of modern life. Here, indeed, is a viewpoint, a suggested technique, and a spiritual appeal that should, and will, build up the church. A book that every minister should read.

## CHRIST IN THE HOME.

By Gerrit Verkuyl, Ph.D., Field Representative for Leadership Training, Presbyterian Board of Education. Revell. 216 pp. \$1.50.

The author has written several helpful books on church life and service, for example, Worship, Qualifying Men for Church Work, Devotional Leadership, etc. This is another useful, and needed, book. It deals with to-day's problems of how to build and maintain a truly Christian home. A practical, and important treatment of its theme.

## RELIGION IN OUR TIMES.

By Gaius Glenn Atkins, D.D. Round Table Press. N. Y. 330 pp. \$2.75.

A description and an appraisal of religion in the United States during the last forty years. That was a colorful period of great evangelists, great preachers, great movements, and great controversies. It began with Moody and ended with Buchman. Dr. Atkins knew many of the great leaders of the period, was a student of its new religious cults as well as of its

great denominations, and studied critically its controversies. He wields a graceful pen, sets nothing down in mere fault-finding, is a sympathetic student of the period, and has a discerning and truly Christian spirit. His modesty would forbid his saying "All of which I saw and part of which I was;" but the quotation would be measurably applicable. He draws graphically the portraits of great church leaders—not omitting the "wart on the cheek," when it actually was there. His is a discriminating and illuminating appraisal of the outstanding events in the religious life of the period. Space forbids our reviewing this book in extenso; but in a word, we may say that it is a fascinating, entertaining, informing, and inspiring book. It treats of the twilight of evangelism, the rise of the social Gospel and of the institutional church, liberalism, religion reckons with science, growing church unity, the church and world peace, religion and printer's ink, etc.

#### YEAR BOOK OF AMERICAN CHURCHES.

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*By Martin G. Brumbaugh. Harpers. 223 pp. \$1.50.*

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EX-5

# Church Night

By THE REV. SHIRLEY SWETNAM STILL

## Five Meetings On the Church

### I. THE CHURCH'S WORSHIP

Bible readings by two people, 1. Ps. 148:1-7.  
2. Matt. 18:20.

Songs, "O Worship the King."

"Come, Thou Almighty King."

Prayers: 1. That the church may learn the value of true worship and may worship truly.

2. The Lord's prayer in concert.

Talk: The worship in the early church was of four kinds: Acts 2:42.

1. The apostles' teaching.

2. The fellowship—giving.

3. The breaking of bread—the Lord's supper.

4. The prayers.

Song, "We're Marching to Zion."

Talk: "The Characteristics of Worship."

1. Order.

2. Beauty.

3. Earnestness, or sincerity.

4. Truth.

Scripture: John 4:23-26.

Song, "Holy Holy, Holy."

Talk, "The Results of Worship."

1. Acquaintance with the Almighty.

2. Realization of our own weaknesses.

3. Spiritual growth.

Solo—"In the Secret of His Presence."

Benediction.

Recessional music, "Nearer, My God, to Thee."

\* \* \* \*

### II. THE HOUSEHOLD OF GOD

Song, "Home, Sweet Home."

Song, "There's a Church in the Valley by the Wildwood."

Talk: "The Church Is a Spiritual Brotherhood."

1. We are bound by family ties. All the members are kinsfolk in Christ.

2. The church is the household of God.

3. It is the family of the First-born.

4. It is the body of Christ.

5. It is the holy temple in the Lord. This is the holy Catholic Church—holy because indwelt by the Holy Spirit; Catholic because it includes all the saved.

Song, "Blest Be the Tie That Binds."

Bible reading, Gal. 3:25-29.

Talk: "The Responsibility of Belonging to the Household of God."

1. Each member has a responsibility to try to get acquainted with as many as possible of the other members. Rom. 15:7.

2. Each member of the family must make

things comfortable for all the others. I Cor. 1:10; Col. 3:8; I Pet. 1:22; Rom. 12:10.

3. Each member of the family must live up to the family ideals. The "Book of Behaviour" is the Word of God. The family is judged by its individual members.

Song, "O Mother Dear, Jerusalem."

Talk: "The Future of the Divine Family."

1. The divine family must grow in number. New people must not "join" the family; they must be born into it.

2. The members of the family must grow—

a. In grace.

b. In knowledge.

c. In talent.

d. In favor with God.

Song, "Jesus Calls Us"—Use this as an invitation song.

Prayer for the present and the future of the church.

Benediction.

Recessional, "God Be With You Till We Meet Again."

\* \* \* \*

### III. THE CHRIST OF THE CHURCH

Ask everyone who will do so to bring pictures of Christ to this meeting. These pictures may be placed about on easels or displayed on tables for the people to look at after the service.

Song, "There's a Stranger at the Door," also called "Let Him In."

Reading of a single stanza from an old hymn:

"Assembled in the Master's name

As Christians, here we meet to claim

Fulfillment of the promise sweet

That Jesus with His own will meet.

The King is here! His Spirit fills

Our waiting hearts, controls our wills;

His love dispells all doubt and fear;

The King is here; the King is here!"

Bible readings by two people:

1. Matt. 16:18.

2. Rev. 19:6-8.

Statement: In the Gospels we find Jesus present in the flesh. After the ascension we find Jesus' appearances to the Christians of the early churches. Let us notice those appearances tonight.

(Use one reader for all the references. Let three people talk about the three different references.)

Reader, Acts 7:55-60.

First Speaker: "Jesus Standing."

1. In Heb. 10:11, 12, we find Jesus sat down when He had finished His work for man.

2. In Acts 7:55-60 we find Jesus standing to



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welcome home with honor the first witness who should die for His name's sake.

3. Christ's attitude toward the men or the churches who truly witness for Him today.

Song, "No, Never Alone" or "It's Just Like His Great Love."

Reader, Acts 9:3-9.

Second speaker: "Jesus Making an Apostle."

1. An apostle had to be a witness of the resurrection. Acts 1:21, 22.
2. Jesus said He was making a witness of Saul. Acts 26:16.
3. This vision was the key-note of all the rest of Saul's way.

Song, "I'll Go Where You Want Me to Go, Dear Lord."

Reader, Rev. 1:9-20.

Third Speaker: "Jesus Keeps an Appointment."

1. Jesus had promised to come to John. John 21:22.
2. He dictated letters to the seven churches.
3. He showed John the future of the church and its goal.
4. He promised again to come back.

Song, "I Know That My Redeemer Lives."

Summary: Jesus Appeared.

1. To show His sympathy for and presence through the church's persecutions.
2. To show His will that the church should witness.
3. To give advice to individual congregations.
4. To show the church's future.

Song, "It May Be at Morn, When the Day Is Awakening."

A prayer of thanksgiving for the presence of the Lord Jesus with His church.

Song, "Face to Face with Christ My Saviour."

Benediction.

Recessional, "There'll Be No Dark Valley When Jesus Comes."

\* \* \* \*

#### IV. MY AIM FOR THE CHURCH

Song, "I Love Thy Kingdom, Lord."

Bible Reading, "Christ Loved the Church"—Eph. 5:25-27.

Song, "The Kingdom Is Coming."

Here open the meeting to let anyone who will do so speak on the topic. Limit participation to three minutes. The following assignments may be given out, but the people who have them should rise without being called upon as if their parts were voluntary.

1. My ambition for the church is that it may be made up of saved people.
2. I want each member of the church to be able to lead others to Christ.
3. I want the church to attract people because it has a message for weary, hungry, thirsty souls—a Gospel ministry.
4. I want the church to be not world-filled, or

self-filled but Spirit-filled.

5. I want each member of the church to be ambitious to please and glorify God, to make Christ's kingdom first in his life.
6. I want to see the church sanctified, meet for the Master's use, prepared for every good work.
7. I want to see the individual members of the church growing in grace and in the use of their talents.

Song, "Nearer, Still Nearer."

Song, "More Love to Thee, O Christ."

Prayer—that the church may measure up to the ideals that Christ and His people hold for it.

Song, "Higher Ground."

Benediction.

Recessional, "Let the Lower Lights Be Burning."

\* \* \* \*

#### V. THE CHURCH'S PROGRAM

Songs: "Who Is On the Lord's Side?"

"Win the One Next to You."

"We've a Story to Tell to the Nations."

Talk: "What Is the Church's Program?"

1. To Christianize the individual.
2. To send out the Christianized individual.
3. To Christianize the world.

Bible reading, Acts 1:8.

Talk, "How Is This Program to Be Carried Out?"

1. By the life of each Christian being dedicated.
2. By the witness of each Christian.
3. By the gifts of each Christian.

Song, "The Church's One Foundation."

Bible reading, II Cor. 5:18-20.

Prayer—for the success of the Gospel.

Question period: The questions below are written on slips of paper and dropped into a box before the meeting begins. At this time someone appointed takes charge of the box, draws out the questions, and uses them as the basis of a round-table discussion.

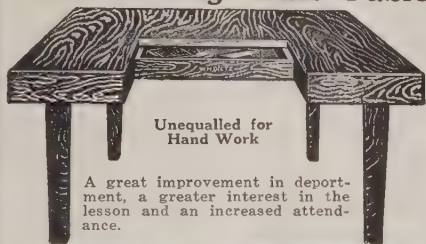
1. By what other way than missionary effort can the world be evangelized?
2. What do you consider the greatest missionary activity of the church today?
3. What scriptural precedent have we for speaking of "home" and "foreign" missions?
4. What was the practice of the early church as regards missions? (See Acts 13.)
5. What would be an adequate missionary endeavor for this congregation?
6. Distinguish between benevolent and missionary activity. How far are we missionary when we send coal to a needy family?

Song, "I Love to Tell the Story."

Benediction.

Recessional, "Rescue the Perishing."

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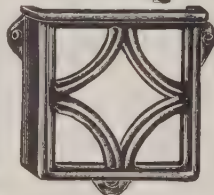


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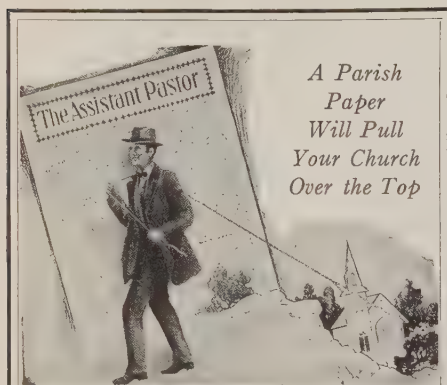
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## Church and Society

By THE REV. J. J. PHELAN

A "rugged individualism" with its theory of "each man for himself and the devil take the hindmost"—has no use for the "Government in business." In actual practice however, "individualists" have used every questionable means possible to see that the Government controls the other fellow's business, and thus add to its own business—a rather shady business! The Dohenys, Sinclairs, Insulls, Kreugers, Crokers, Falls and Capones—are just a few of many others who boast of their "individual initiative and energy." A "rugged" honesty will now confess that its *vices* greatly exceeded its *virtues*. "Righteousness exalteth a nation."

\* \* \*

Did Communism, Socialism and Capitalism exist in the days of the Early Prophets? No, such systems cannot thrive in the work of a Prophetic Ministry—one that insists on Social Justice. But in our *laissez-faire* age, we tell our minister to stick to the preaching of a "personal" religion alone and avoid all social and economic problems incident to a Collective and Social Morality. And now the Communists and "reds" are telling us all "How to Build a Future Social Order" without God in the process. What would Micah say?

\* \* \*

We use Brains in other things, why not in Religion? We have long had Zeal, Emotion, Enthusiasm, Conscience, Goodness, Will and even Fear—all admirable qualities. But suppose we are well-stocked in these and greatly under-stocked in High Intelligence? Some would have intellect without goodness, others, goodness without intellect. Paul said: "I bear them record that they have a zeal of God, but not according to knowledge." Let goodness and brains march up the middle-aisle together.

\* \* \*

How lustily we sing: "We're strong for our town"! But when we get a little money, and a little prestige—then watch us fly gaily away and dispose of it all in some other town. Jesus used the term "hypocrites" nineteen times. But like the African "dodger" at the circus, we readily duck, "laff" it off and say, "You didn't hit me that time, boss!" Yes, consistency is a jewel and more than an 18 carat one too.

\* \* \*

Man has conquered nature, land, tools and machines—yes, everything but HIMSELF. When we say "conquer" we do not mean that man has always used these wisely. Herbert Spencer once referred to the "Dead Hand" of the past—its inherited taboos, shibboleths, superstitions, inhibitions, habits and customs. Are these the forces that keep us from being Civilized and Christianized? Or is it due to "original" or acquired sin? What of the "love of money" and an uncontrolled profit motive?

\* \* \*

We have been in several "evangelical" churches

lately, and wonder just why the cardinal doctrines of their "Faith" were not emphasized. In order to "stir up pure minds by way of remembrance"—we quote "Webster's definition of an "evangelical" church: "one that emphasizes man's fallen condition, the atonement of Christ, the need of a new birth, and redemption thru faith." What was the Commission? "that repentance and remission of sins should be preached IN HIS NAME" . . . . "and we are witnesses of these things." A word to the wise is sufficient.

\* \* \*

Of five million farms—*forty per cent* are mortgaged. One-third for more than half their present sales value. Total farm mortgages unpaid—nearly Nine and One Quarter Billions! Half of these debts were contracted around 1920—the high peak of the real-estate bubble. How to pay debts with commodities that are worth *one-third* less than when the debts were assumed—is a problem. War-peak price levels—the *deflation* of a greatly *inflated* dollar, just like some individuals—had to come down some time. Man must remedy his own spoliation. "The earth is still the Lord's and the fulness thereof."

\* \* \*

The "*balance of power*" in religion is right underneath your jacket on the left-hand side. If we only had as much religion in our *hearts* as in our *speeches* and "*resolutions*"—the world would have fewer problems. Straight-thinking comes from straight-living. At present, we only register about *seventy per cent efficiency*.

\* \* \*

Mr. Rockefeller is quoted as saying that "after wearing a suit of clothes for two years—I develop a real affection for the suit and hate to discard it." This is one of the great difficulties in the field of religion—we don't like to *shed old ideas*. We gladly use scientific discoveries in many other fields, but slam the door in the face of newly-discovered religious truth. Yet Jesus said: "*Greater things than these shall ye do.*"

\* \* \*

It may be *good "politics,"* but it is *poor citizenship* to continually fool the "dear people" by using the Constitution as a smoke-screen for vested rights and special privilege. The "Bill of Human Rights" in both the Constitution and the Sermon on the Mount is sufficiently *elastic* and *dynamic*—if properly used to solve All of America's problems.

\* \* \*

Some day we shall develop social legislation either *before* or *during* the *hey-day* of our inventions—not *after*. In August (1932) there were 3,375 automobile thefts in Chicago alone, while they were only 2,255 registrations of new cars in all of Cook County. The auto is not only a social asset, but a social liability. The relation of the Church and Religion to the Auto, if a Survey were made, make one of the greatest chapters in America's history. Ezekiel had a vision of a "living creature whose spirit was in the wheels." Did he refer to us?



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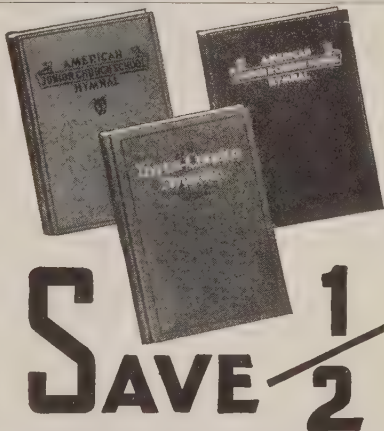
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## Why I Listen to Preachers

(Continued from page 485)

feet. Through it all you have kept your faith in folks, in life and in God. I can say the same for myself, filling in other detail. But what do preachers know about life? They lead a sheltered, safe, untroubled existence."

"I'll admit," said I, "some preachers I don't know life just as we know it. Before I am through, however, you may agree on the other hand that we can never really know life as a real minister knows it. In the first place Bill there are many preachers who did not enter the work of the ministry until they had had many years of life as we know it and who from bitter experiences in some cases came to realize the crying need of the calling in which they are now engaged. Just for sake of discussion however, let us consider the man trained for the ministry from his youth up. You might say that he doesn't know life. In a sense you'd be right. In another sense you'd be dead wrong. As you look back over the highway of your life you can perhaps count on your fingers all the persons who ever laid bare their lives to you, telling you of their problems, their difficulties with a wayward boy or girl, or their own struggle to adjust themselves to life with its burdens, perplexing problems, heartaches and discouragements."

"Well, who'd ever tell a preacher those things? I certainly wouldn't."

"No Bill, you wouldn't," I agreed. "And furthermore there are of course millions like you. There are also ministers who are probably never used as confidants. They seem to be devoid of human sympathy and charity for human error. They are antagonistic pulpit scolds. Sometimes they are

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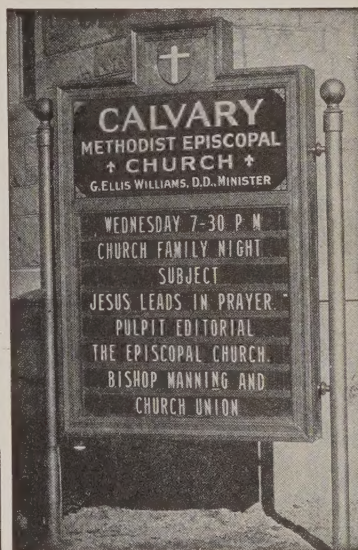
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so worried about money matters that they do not put the Kingdom first. On the other hand I know many people who think the world of their minister. He is their real friend, a very present help in time of trouble. You and I know life from our own single experience. Any minister who has been on the job three years or more knows it from many minute angles as the problems and worries of folks in all sorts of difficulties have been laid bare in his presence.

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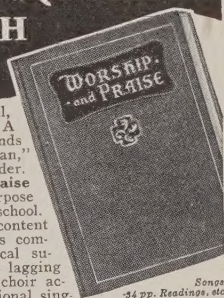


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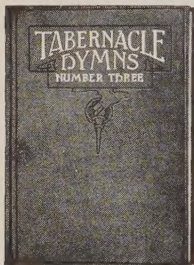
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